

THE
COMING WORLD-TEACHER
(IN QUESTIONS AND ANSWERS)

BY
P. PAVRI, B.SC., L.C.E.

WITH A FOREWORD BY
G. S. ARUNDALE, M.A., LL.B. (CANTAB.), D.L., F. R. HIST. S.
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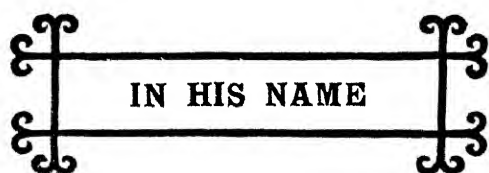
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PREFACE

PROPHECIES about the coming of a Great Teacher are to be found in practically all the religious scriptures, but with an ever-growing expectation are all nations at present looking forward to such a Coming in the *immediate* future. A message to the same effect is being promulgated also by mystics and occultists all the world over, and as inquiries are being made on the subject, this book aims at giving elementary information in the form of questions and answers.

The views expressed and statements made herein for the thoughtful consideration of earnest people have been gathered from the study of numerous books and pamphlets by various writers, especially by the famous President of the Theosophical Society, Dr. Annie Besant, and that great occultist, Bishop C. W. Leadbeater.

But I ought to add that the results of such study as expressed in this book have not been read by them, and are not necessarily accurate expositions of their views. However, I have tried to convey as accurately as I can what I believe to be the purport of their statements.

I have to thank Mr. H. C. Kumar, Acting Principal, Sind National College, for much valuable help and useful suggestions.

P. P.

FOREWORD

I GLADLY write a foreword to Professor Pavri's excellent compilation. So many thousands of people all over the world believe in the near coming of a Great World-Teacher that the existence of this belief is a matter of common knowledge, at least among educated people. It is, therefore, useful to have questions and criticisms generally associated with the assertion of the belief gathered together and answered by one whose own belief is happily expressed in a life of unselfish and sacrificing service.

Professor Pavri will certainly not claim for his book that the answers are in any sense authoritative, that they represent the *official* views either of the Order of the Star in the East or of its leading officers or members. On the contrary, it cannot be too clearly emphasised that belief in the coming of a Great World-Teacher is an individual belief, is reached by an individual process of approach; and while certain suggestions may usefully be advanced to stimulate such process of approach, it would be utterly wrong to say that the answers given to the various questions are more than processes of approach which, having strongly appealed to

Professor Pavri, may possibly appeal strongly also to many others. Many readers may either disagree with the answers or find them inconclusive; they may even be so unwise as to say: "These answers do not satisfy me. Therefore the belief is not true." If the answers do not satisfy them they may well say, however: "These answers are to me inconclusive, but they have satisfied certain people whose lives have been utterly changed as a result of the dominating influence of the belief. Clearly, if the belief be true I ought to share it. Let me try to discover what answers would satisfy me, or what for me, are satisfactory lines of approach."

If the belief be true, and history tells us that there are many previous occasions on which great Teachers have come into the world—hence the belief is sometimes true, and, logically therefore, may be true to-day however much there may exist logical improbability against its truth at this or at any other particular moment,—if the belief be true, we ought to believe. But belief cannot be compelled. It is a matter of growth, of experience. In order to believe, therefore, we must either stimulate the experience already acquired, which, perhaps, is only awaiting stimulation in order to express itself as belief, or we must endeavour as rapidly as possible to accumulate such additional experience as shall bring us to the threshold of the belief. There are two ways of doing this. First, we may associate

ourselves with the thought currents of those who do believe, and who are, therefore, in possession of a truth which for the time being we lack. In this way we come into touch with an unfamiliar attitude towards life, an attitude which may gradually grow upon us and eventually be assimilated by us. Second, we may study the conditions under which Great Teachers have come in past ages, comparing these conditions with conditions as they are to-day, and proceeding by an eminently logical process to the conclusion that to-day there exist in the world the conditions generally precedent to the coming of a Great World-Teacher, by whatever name we may call Him. Having ascertained the probability to be reasonable we shall gradually begin to realise that to co-operate with such a Mighty Being can be nothing short of a wonderful privilege, and that it is worth while to prepare so to co-operate, during the intervening period, by a life of purification and of service. We shall realise that even if a Great World-Teacher does not come within our life-time, a Great World-Teacher—surely more than one—must inevitably come sooner or later, and that the life of purification and of service will not only help us to be more ready for Him when He does come, but in any case is in the long run the only life worth living whether Great Teachers come or not, is the only life from which sounds dominantly the note of Peace and Happiness. So there is nothing but gain whatever happens. But

does not a very strong tendency in the direction at least of probability lie in the fact that men and women, girls and boys, of every faith existing in the world to-day, of all races and of all nations, share a common belief in the *near* coming of a Great World-Teacher,—a belief which is not selfish, which is not exclusive, but which inspires to service and sacrifice as the only possible adequate form of expression? Surely there must be truth in a belief which inspires to an upright life, to an active expression of brotherhood, and to a recognition of true happiness as having sole abiding-place in service. I do not for a moment declare that every individual who believes in the near coming of a Great World-Teacher leads an upright life, expresses perfectly the spirit of Brotherhood, or serves perfectly. On the contrary, however willing the spirit may be, the flesh may remain weak. But the willingness of the spirit is intensified, and by degrees the flesh learns to be strong in co-operation. And there is always, out of the belief, a peace that passeth understanding, a peace which will be caused no disturbance even if the coming be hardly as near as may be believed, and as must be most ardently hoped. He will come in His own good time—*but He will come.*

I commend, therefore, Professor Pavri's book to the widest possible circle of readers, to young and to old, to Jews, to Christians, to Mussalmans, to Buddhists, to Parsees, to Jains, to Hindus, to those whose

deepest truths are unexpressed in terms of faith or creed. To many in each of these pathways to God the belief in the near coming of a Great World-Teacher has been as a great alchemical power transforming their lives and happily directing their energies to goals of wondrous beauty and compelling attraction.

It may be that the majority of humanity, as is so often the case, will hear the message of the Coming of a Great World-Teacher but will not heed it, and will not recognise Him if and when He comes. Some there will be, as heretofore, who shall revile Him and reject Him. This book has been compiled to spread the belief in His coming, so that more may prepare to greet Him, that the majority may at least heed Him when he does come, while few may perchance be helped to turn from that reviling which has hitherto dogged all greatness in this world of ours, and which is woe to the reviler.

May I ask each reader to think less of the words, of the arguments, of the form, than of the belief that has inspired them? The words, the arguments, the form, may dissatisfy, may even arouse antagonism. But the belief is surely so beautiful, so harmless, so potent with goodwill and brotherliness, that its possession is a treasure not lightly to be cast aside. Let us clothe it in what form we will. Let not the distastefulness of the form lead us to a denial of the belief within. Let us cast aside the forms which

give this book its being, but let us contemplate the belief, age-old and proved true in times gone by, which gives to-day to thousands their peace, their happiness and their power for good.

GEORGE S. ARUNDALE

Indore, August 1st, 1922

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The Coming World-Teacher

Question. What is a World-Teacher?

Answer. In order to understand this, it is necessary to have a conception of what is called the Occult Hierarchy of our world, which sends forth the World-Teacher.

The materialistic theory of life regards the world as a huge machine, in which the blind unconscious forces of nature mechanically bring about the results of evolution. The spiritualistic theory, on the other hand, sees the world as a living organism, with Intelligences veiled as forces of nature, and asserts that it is not a mere concourse of fortuitous atoms, going blindly by chance wherever it will, but that it is under the control of a definite Spiritual Government, carried on from the higher plane—invisible to the physical eye—and that there is, beyond and behind all physical happenings, a mighty Hierarchy of graded order, in the hands of which lies the government of the world. It is the Members of this graded order—this Occult Hierarchy—who guide all evolution, administer the laws of nature and direct the affairs

of the world. They are the Guardians of our Humanity and are the true Rulers of men and worlds, of whom the earthly kings, teachers and guides are but the shadows or the symbols.

This inner Spiritual Government has its Head like any other government, and He rules not humanity alone, but all the visible and invisible kingdoms of the earth—the mineral, vegetable, animal and human kingdoms, as well as the vast realms of the elementals and the nature-spirits, and the grand and glorious kingdom of the Angels. Under this inner Spiritual Ruler Who is the King and Monarch of our earth, the work of the Occult Hierarchy is divided into distinct departments or groups, each with its own departmental Head; but it is in two of these, the Ruling and the Teaching, that the work of the Hierarchy is most conspicuously seen in relation to human life.

The first, the Ruling Department—the Department of Laws—guides outer evolution, changes the face of the surface of our globe, builds and destroys continents, controls the destiny of nations, and shapes the types and courses of races of men—each race bringing out its characteristic qualities and gradually contributing its share to the final perfection of humanity. The Lord of our world is the supreme Head of the Hierarchy as well as the Head of the Ruling Department, the group of Rulers. Under the direction of this august Head and His three

Lieutenants—the Mighty Four—the one who builds up a particular race and is the representative, in that race, of the Ruling Department, is the mighty Being from whom our very name of ‘man’ is drawn. He is the Manu, the Ideal Man, the type of each race as it is gradually built, the perfect man of every race, who gradually develops in the race the qualities embodied in Himself. And as the name Man means the thinker, the reasoner, so this name of the typical man, the Manu, stands for the Ruler, the Lawgiver of the Race.

The second or the Teaching Department—that of Religion and Education—has for its Head Him whom we know as the Founder of every faith, the Inspirer of every prophet, the Guide of spiritual evolution, the Master of Masters, the World-Teacher, the Head of the group of Teachers, the supreme Teacher of Angels and men. He is known as the Jagat-Guru (World-Teacher) among the Hindus, and as the Boḍhisattva (He whose essence is wisdom) among the Buddhists. As the races are built into the final perfection of humanity, so the religions also are built to bring about, one by one, the great qualities which are needed in spiritual evolution, until both outer and inner perfection shall crown the working out of the mighty Plan, made by the Divine Architect for our humanity.

These two, the Manu and the World-Teacher, coming down the stream of history side by side, each

with His own work, stand as types of the Hierarchy as a whole in its Ruling and its Teaching power.

Q. What is the work of the World-Teacher ?

Ans. The World-Teacher definitely undertakes as His work to look after the religious welfare of the world and its education along evolutionary lines. He watches over the spiritual destinies of mankind ; guides, blesses and maintains the various religions of the world, founded in outline by Himself ; appoints one of His assistants as the special Guide or Protector of a special religion—His own benediction flowing ever upon all the living religions of the time—and manifests from age to age to inspire a new religion, to strike anew the note of a fresh chord of spiritual life, to proclaim the ancient message in a new form in the world of men.

One kind of religious teaching cannot do for all the world, so the World-Teacher starts different religions in the world as so many classes in His school and puts the different peoples to school in one or other of these classes according to their respective needs. Thus all the great religions have come from the same central source, the World-Teacher being responsible for them all as originally founded. Indeed the great Faiths of the world are all statements of the same eternal truth, though with the passage of time their

followers have corrupted and distorted the original teaching given by their Founders. They are all intended to quicken human evolution; they seek to evolve the moral and intellectual natures, and to aid the spiritual nature to unfold itself.

Q. What is human evolution, and what is its method?

Ans. The word 'evolution' is generally used to denote the unfolding of ever higher and higher forms out of lower ones. According to Herbert Spencer, "evolution is the homogeneous becoming the heterogeneous, the simple becoming the complex". As Darwin pointed out, all nature is in a state of evolution, lower forms ever giving place to higher, simple ones to more complex—as the bud to the flower, the flower to the fruit. But the doctrine of Evolution did not wait for Darwin to give it expression. Science and Religion are both summed up in the saying of a Persian mystic: "God sleeps in the mineral, dreams in the vegetable, wakes to consciousness in the animal, to self-consciousness in the man, and will wake to divine consciousness in the man made perfect." Thus there is evolution not only of form, but also of life. In fact, the evolution is primarily of life and not of form—though forms also evolve and grow better, mainly in order to be suitable vehicles for the more advanced life. All evolution consists essentially of

an evolving life passing from form to form as it evolves, and storing up in itself the experiences gained through the forms, until the original germ of life becomes the perfect image of God.

Our world is inconceivably old, as now acknowledged even by science, and humanity has existed upon it for millions of years. If human bodies have been growing better, it is because the souls, gradually evolving into ever higher and higher stages, need a better class of vehicle for their expression. Each man comes forth from God, and when he has passed through thousands of different stages in all kinds of forms and become perfectly wise and perfectly loving, he will have completed his human evolution and be re-united with Him Who is the Source of all Life within His universe.

“As nine months go to the shaping an infant ripe
for his birth,

So many a million of ages have gone to the
making of a man.”

In the very heart of every religion, interwoven into its warp and woof, is the idea of evolution. For what is religion but the knowledge of God, of the Self, and this knowledge is reached through evolution. “What religion a man holds, to what race he belongs—these things are not important; the really important thing is this knowledge—the knowledge of God’s plan for men. For God has a plan, and that plan is evolution.”

Humanity evolves through successive races and sub-races, characterised by particular qualities that are wanted for the full growth of man. Men take birth in various root-races in turn in order that definite qualities may be developed within them. One race has some special characteristic with which it endows man; another has quite another characteristic as its object; and so man has to pass through these different stages for the purpose of developing certain qualities, learning certain lessons at each stage, just as a boy at school goes from class to class learning something new in each one.

“Man as yet is being made, and ere the crowning
age of ages

Shall not æon after æon pass and touch him
into shape?

All about him shadows still, but while the races
flower and fade

Prophet-eyes may catch a glory slowly gaining
on the shade.”

Q. What do you mean by a root-race and a sub-race?

Ans. Root-races are gigantic divisions of humanity as the Lemurian, the Atlantean and the Aryan races, while sub-races are divisions of these, but still consisting of very large bodies of men. Sub-races in turn are divided into nations, and what are called branch-races.

In the history of a globe there are recurring cycles or successions of events—the shadows in our lower world of events on higher planes—which follow one another in a definite order, manifesting principles rather than details, and which are repeated in the course of history on larger or smaller scales. Each recurring cycle is the shaping and evolution of a new human type, embodying as its dominant characteristic one of the seven stages of consciousness of our humanity: 1—3. Vitality embodying itself in etheric and dense matter, the triple embryonic and birth stages; 4. the passional rising to the emotional (Kāmic); 5. the mental (Mānasic); 6. the purely rational (Buddhic); 7. the spiritual (Ātmic). The embodiment of each of these stages is called a root-race, and there are seven such in the life of a globe. Our physical bodies show out two sub-divisions, dense and etheric. The first two races evolved these and were not yet definitely physical, while the third built the human form, with lower astral and germinal mental, by its middle stage. All that we read in books upon ethnology refers to the development of the Atlantean and the Aryan, the fourth and fifth root-races; but there was another which preceded the Atlantean race and to which the name of Lemurian has been given. This third root-race was concerned with the development of the physical body. The Atlantean race which succeeded it was concerned with the development of the astral or emotional body.

The great Aryan race to which the majority of the population of Europe, India and America belong, is concerned principally with the mental body—what we call the mind.

A root-race thus is a great type according to which the foremost peoples of the world are evolving. Within each root-race there are seven sub-divisions or sub-races, each one of which represents in an incomplete and imperfect manner the characteristics which the corresponding root-race is to show in their perfection. The ultimate object of human evolution being the production of the perfect—all-round—man, that evolution goes on in this regular way: a race embodies the germs of several special qualities, while a sub-race develops specially one of these, dominating the other qualities, which are necessary in the man, separated for that purpose. Thus all root-races and sub-races are needed, and every one of them has its place in the ultimate perfect humanity which shall evolve on our globe.

Each of these great races predominates in the world for millions of years; but they run concurrently to the extent that one begins before the other has finished; so that although the Aryan race now rules nearly all the world, there are still vast numbers who clearly belong to the Atlantean race, and some few—the most backward of savages—who retain strong traces of Lemurian blood. The fifth or Aryan root-race as a whole, although it has existed in the world

for sixty thousand years, is still not in its prime, and has a long time to run yet, probably one million years or so.

The beginning of a coming root-race is in the sub-race of its own number in the reigning race. Thus the fifth root-race grew out of the fifth sub-race of the fourth root-race, and the sixth root-race will grow out of the sixth sub-race of the fifth root-race. We are standing now in the primary stage of such a cycle recurring for the sixth time. The third root-race, the Lemurian, and the fourth, the Atlantean, are far behind us, and the small cycle of the sixth sub-race, of the fifth root-race, the Aryan, from which the sixth root-race is to arise, is already in the early stages of its growth, as will be explained later.

Q. Are there many World-Teachers ?

Ans. There can be only one departmental head and consequently one World-Teacher at a time, though there are seven such Teachers for the life of a globe. The plan of Spiritual Government is that during each world-period, containing seven root-races, there shall be seven successive World-Teachers. Each of Them in succession holds that high office of the Supreme Teacher, but He is not the Teacher of one particular *race* as the Manu is the ruler of that race ; for during His term of office He is in charge,

not only of the religions of the latest root-race, but of the surviving religions of other races as well—in fact, of all the religious thought of the world. The Manus and the World-Teachers need not coincide in time. A Manu is the Ruler of His race from its first sub-race to its seventh, but the office of a World-Teacher as such may start from any point in a root-race and may stretch ahead right into the civilisation of the next root-race. The One specially deals with the outer evolution, His own race-evolution of the type of men; the Other with the inner evolution, the unfolding of the Spirit in man through the founding of some great faith.

Q. How often does a World-Teacher come to each root-race?

Ans. Every sub-race when the time of its rulership is approaching, as well as every root-race from which these smaller branches grow, calls on the Great Teacher of the World for help and illumination. So the Supreme Teacher manifests Himself as man at the beginning of every sub-race. In the larger cycles there are manifestations of Greater Beings, but in every successive sub-race, there is the appearance of this Great Teacher as man to give it the religion under which the civilisation shall develop, and the benediction which starts it on its evolution in the world.

Again, He comes forth to establish a new religion whenever He sees such founding to be necessary or desirable. Whenever the world falls into great sorrow and misery, whenever unbelief and evil seem to be triumphant, He comes to present the eternal truth in some new way which shall, to some extent, take the place of His previous statements which have become distorted through the passage of time.

“Through such souls alone
God, stooping, shows sufficient of His light
For us in the dark to rise by.”

Q. How many World-Teachers have there been before ?

Ans. There were twenty-seven such Teachers for our world before the last holder of that office ; but They all belonged to other planets as there were then none among our humanity evolved enough to take that exalted office. The first great Flower of our human tree was the last holder of that office, who, at the time when our humanity had to provide such a Teacher for itself or go unaided, undertook a super-human task, and toiling life after life and sacrificing Himself for our sakes, forced His evolution and took His nomination as World-Teacher in the fourth root-race. One Other came with Him each step of the way as His chief helper, and in later days we know Them as Gautama and Maitreya, Buddha and Christ.

Q. Where did the last World-Teacher appear and what religions did He give ?

Ans. He came many times as a great Spiritual Teacher and incarnated under different names through a period spreading over hundreds of thousands of years. Little is known of His work in the fourth root-race, but He came several times to the sub-races of the fifth, the Aryan root-race, and used a symbol a little different each time, but always enwrapping the same fundamental truth. Ever the World-Teacher is connected with what are called the Mysteries, the Secret Teaching, the esoteric side of the religion, which is given to those strong enough to receive it, old enough to understand it. In giving a religion, He always gives the inner hidden life, which is His life, which keeps it in touch with the invisible world, which in the early days at least is the heart and strength of the religion. And in those Mysteries the teaching of the World-Teacher was ever one and the same—the proclamation of the universal Self, and of the particular or specialised Self which is the individualised fragment of the whole, the identity of nature between these two, and the need for man to realise that identity and to know himself as one with the Universal Life.

To the stock of our race, the first sub-race of the Aryans, the Great One came in Central Asia, about 60,000 B.C., under the name of Vyāsa, gave in that

far-off time the Sanātana Dharma, the Eternal Religion, the Wisdom Religion with its Vedas and its Purānas, and taught the one truth by the figure and symbol of the Sun; that the Sun in the heavens—the visible symbol of the Godhead—and the Sun in the heart of man—the Self individualised in him—were both identical, that Self is one, “the Person in the Sun,” that all selves are rays of that Sun, and that man must find the Reality within himself ere he can know it as a certain truth outside him. Thus labouring as Vyāsa in ancient Hinduism, He wrought in the building of that glorious Faith which was to be the Faith of India.

To the second sub-race He came in Egypt and Arabia about 40,000 B.C., under the name of Tehuti or Thoth, known later in Greece as Hermes, Hermes Trismegistes, the Thrice Greatest. He then clothed His message in the symbology of Light, and first spoke those words, familiar to many in the Egyptian fourth gospel and found in the Christian New Testament to-day: “the Light that lighteth every man that cometh into the world,” the Light in the heart of man as well as the Light in the universe outside. The King of Egypt was taught to “Look for the Light,” to see God in his subjects’ hearts and evoke the divine side of the nature of his people, while the people were taught to “Follow the Light”. He said that the Light in the heaven above us is identical with the Light in the heart within us, and

that when men have once seen the Light in their own hearts, then they can look abroad and see it everywhere in heaven and earth. Thus the message, the same ancient teaching in a new form, spoke of Light, where in the earlier time it had spoken of the Sun. He founded the great Egyptian or Hermetic Mysteries, and the doctrine of the Light within and the Light universal was the very centre of those Mysteries which kept alive the torch of knowledge for many thousand years.

Then He came to the third sub-race—the Iranians—who founded the mighty empire of Persia lasting from 30,000 B.C. to 2,000 B.C. He went there about 29,700 B.C. under the name of Zarathushtra, better known as Zoroaster, and garbed the one truth in Fire—Fire in the heart of man, Fire in the Temple for the worshippers, Fire in the sky that gave light to the world. Zoroaster was the Messenger of the Fire, drew down Fire from heaven, was caught up, when His mission was over, in a cloud of Fire and rapt away from the sight of men. He founded the Mysteries which trained the Magi, and in those early days when the priests were really Magi and knew the great arts that control the elements of nature, the uplifted hands of a priest of the Fire—like that of Zoroaster, the Son of the Fire—drew down the Fire from the clouds, flung it upon the altar and made that burst into flame.

Once again he came to the fourth sub-race, the ancient Greeks, about 7,000 B.C. and now as Orpheus He spoke in Music, and by the mysteries of Sound, of Harmony, He taught the unfolding of the Spirit in man. He founded the Orphic Mysteries, which were the source of all the occult Schools of Greece; the Mysteries led up to by the Schools of Pythagoras, of which Plato spoke and from which was drawn the wisdom which fed Europe. Each of these comings of the World-Teacher gave a new impulse to the evolution of man and marked the beginning of a small cycle, the cycle of a sub-race, in which the Aryan race heard of God as Sun, as Light, as Fire and as Sound respectively.

Then the Great One returned to earth but once more, this time to the original root-stock, transferred from Central Asia to India by constant migrations between 18,875 B.C. and 9,700 B.C. Born in 623 B.C. as Prince Siddhārtha of the Gotama clan in Northern India, He became an ascetic, counted all worldly things as dross, wandered in the forest for six years to seek the Cause of Sorrow and the Ending of Sorrow, got final illumination under the Sacred Tree at Gaya, became a Buddha, an Enlightened One, and founded the Buddhist Religion, which, with about five hundred million followers, still outnumbers any other faith on earth. The attaining of Buddhahood is a definite step, and when a World-Teacher takes that, when a Bodhisattva becomes a Buddha, He

passes away from this globe into wider fields of work. So when after teaching for some forty-five years of life, proclaiming the Four Noble Truths, the Noble Eightfold Path and the Triple Gem, Gautama Buddha passed away from earth in 543 B.C., He handed over His office of World-Teacher to His beloved Brother who had come side by side with Him through many ages, the Lord Maitreya, the Great One who is the World-Teacher of to-day, who is honoured all through India under the name of Krishna and whom Christendom calls the Christ.

Q. After taking office as World-Teacher, how did the Lord Maitreya appear to found a religion ?

Ans. First He came to His ancient people in India twenty-five centuries ago, and founded that cult which even now holds within it the vast majority of the Indian people. Manifesting as Krishna—that marvellous Child of Eastern stories who is an embodied Love—He provided a supreme Object of devotion for those to whom Bhakti (devotion) is the most direct road to the truth. His life on earth was then very brief, for He passed away as a youth. But so marvellous was His out-welling love, so exquisite His compassionate tenderness, that even those few years of mortal life have changed, as it were, the whole aspect of Hinduism, and have made it a religion

of Devotion where before it was rather a religion of Knowledge. Through high philosophy and intellectual thinking, India was losing her faith in devotion, and the work of the Supreme Teacher then consisted specifically in making her what she is to-day—a land where the divine Form of Shri Krishna holds the hearts of two hundred and fifty million people captive in chains, and makes them burst into such passionate songs as this :

“ Why didst thou play thy matchless flute

’ Neath the Kadamba tree,

And wound my idly dreaming heart

With poignant melody,

So where thou goest I must go,

My flute-player, with thee ? ”

The Hindus have by now lost much of their Bhakti literature, though they still have two old books on the subject, one by Shāṇḍilya and the other by Nārada, the former defining Bhakti as extreme attachment to God and the latter calling it intense love or intense devotion to Him.

Q. But is not Shri Krishna described in the great story of the Mahābhārata as the warrior and the statesman, rather than as the Lord of Love and Compassion ? Moreover, was not the age of Mahābhārata much earlier ?

Ans. Occultists and even some Orientalists hold that there have been two Krishnas who have got

mixed up in the Purānas in the course of time. Some Tantric books also mention two Krishnas. The Supreme Teacher was not the Shri Krishna of the Mahābhārata about 3,000 B.C., but the Child Shri Krishna who led in India a very wonderful life, upon which is founded the devotional aspect of the Hindu Religion, and who appeared in Braja about 500 B.C.—the Krishna of the Gopis, the Shri Krishna who was the Lover of men, the Child and the Youth who is ever dear to every Hindu heart. Thus says Sister Nivedita in *Footfalls of Indian History* :

“The Krishna of the national story (the Mahābhārata) is indeed Partha Sarathi, the Charioteer of Arjuna—most probably an earlier hero of Dwarka and the war-ballads—but every effort is made, by calling him Keshava and the slayer of Putana, to identify him with that other Krishna, hero of the Jumna, who appears to have been worshipped by the cowherds.”

Q. How did the present World-Teacher come again to the earth after His manifestation as Shri Krishna ?

Ans. Two thousand years ago, when the time came for His manifestation in all the splendour of His marvellous love and in all the power of His matchless tenderness, He came again to the world to whose service He was vowed, in the little country of Judæa, among the despised nation of the Jews. His mission

this time was to give a new religion to the fifth sub-race and to shape the spiritual growth of the Teutonic peoples. They named Him the Christ, the Anointed, but, as is pathetically said in the Christian Scriptures: "He came unto His own, and His own received Him not." A perfect life spread once more the Message of Light, and though it is said that He spoke as never man had spoken, only for three years could they tolerate the Lord of Love amongst them, and they slew Him "of whom the world was not worthy". But History has vindicated the power of His teaching, for if His own generation rejected Him, hundreds of generations since have done Him homage throughout Christendom.

His work as Krishna had been intended specially for India, but Christianity was the first effort of the new World-Teacher to build a religion which was meant to go abroad into new countries, to the fifth sub-race of the Aryan people who had spread over Northern and Western Europe.

The ordinary Orientalists in the West do not understand why the "Krishna-cult" with its unbounded devotion and perfect self-surrender to the Object of love, which suddenly sprang up five centuries before the Christian era, is, in many points, so very like Christianity; why it has so much said in it of divine grace, of the helping of man by God, of the lifting up of the helpless and the sinner. They cannot understand how these strange likenesses to

Christianity appear in a pre-Christian form of worship. They do not dream that the secret lies in the fact that it is the same Lord of Love who is the central Object of devotion in both, who is worshipped under the name of Krishna in India as He is worshipped in Christendom under the name of Christ.

Q. Was there no difference in the teachings of the two World-Teachers, the Lord Buddha and the Lord Maitreya?

Ans. World-Teachers provide the world with religions, and the different religions of the world all come from the same source. They are the answers of the Elder Brothers to the spiritual aspirations of men, telling child-souls of the Eternal Life, of the ancient message of the eternal and ever-young Truth, clothed in the garment which best fits the necessities of the time. The main teachings are ever the same, but now one, and then another aspect of the many-sided Truth is emphasised according to the needs of the time.

Still between these two Teachers, identical in thought, identical in teaching, there was a difference of temperament that coloured all They taught. The Lord Buddha said that all suffering came from ignorance; "Dispel ignorance, make men wise, and then all difficulties will vanish." Lord Maitreya, on the other hand, when He appeared as the Christ, exhorted

His disciples, saying, "Love one another as I have loved you," while as Krishna He laid an equally great stress on love which is characteristic of Him. Hence the Lord Buddha is known as the Lord of Wisdom, whereas the Lord Maitreya is known as the Lord of Love. The former taught the Law and called on men for right thinking, for right understanding. The latter saw in love the fulfilling of the law, and the very face of God. Maitreya means compassion, love. So the Eastern name means the Lord of love, and it is the Lord of Love, the future Buddha of Compassion, who is the World-Teacher of to-day.

"Give thy love freely ; do not count the cost ;
So beautiful a thing was never lost
In the long run."

Q. Does the Supreme Teacher always come in person to teach mankind ?

Ans. A Minister of Education in our worldly government, though responsible for all institutions in his charge, need not himself go out to start a village school or a high school, or to introduce some petty reforms in an existing institution. This he can send one of his assistants to do. But if a college is to be started or a university to be established, he will probably himself go for the work. Similarly, though the Supreme Teacher as the Minister of Religion and Education and the Lord of the Religions

of the World, is responsible for all religions in the original form in which they were founded, He does not always go out personally into the world, but sends some of His disciples, for minor activities. Hence it is only twice that since taking office as the World-Teacher, the Lord Maitreya has Himself come to the earth to found a religion. But He has been sending many of His disciples to teach mankind and to proclaim His message in accordance with the needs of the time and the place of their appearance. He sent Confucius, Lāo Tzse, Pythagoras, Plato and many others before He Himself appeared as the Christ, and many another lesser messenger of the White Lodge has come since His last advent.

They come not only to help religion, but whenever man has need of their teaching and guidance. As Prophets, Scientists, Warriors, Teachers, they come, carrying light and strength; Hunyadi, Paracelsus, Bruno—their names are legion. Many Rishis have come to India, and many great religious teachers have arisen in the West.

When Europe was sunk in darkness, when the light of Greece was shrouded,—the priests having ceased to act as light-bringers and the Church to serve as the guardian of knowledge,—a messenger of the White Lodge was sent to light again the lamp of knowledge—he whom we know as the Prophet of Arabia, the Prophet Muhammad. He founded Islam which not only taught the unity of God to the

depraved and quarrelling tribes of Arabia, but brought the light of knowledge back to the Western world. Ali, the son-in-law of the Prophet, gathered round him a band of scholars eager for knowledge ; they took up the best traditions of Greece and founded schools and universities. Thus it was Islam that brought to Europe the treasures of science and it is to Islam that Europe owed its great awakening during the Dark Ages.

Again in the fourteenth century A.D. the great Teacher Tsong-khā-pā, in Tibet, commanded His disciples to endeavour to enlighten the world and to carry into the West the light of the Ancient Wisdom, the knowledge of the ancient truth, during the last quarter of each century. Messenger after messenger bore His message to the West, and in the study of European history we note the movement as the revival of religious knowledge in the fifteenth century, as the impulse to scientific knowledge in the sixteenth, as the impetus to philosophic knowledge in the seventeenth, as a wave of influence to bring about social and political amelioration of the poor and the miserable in the eighteenth, and as a gathering together, out of all nations, of a nucleus of universal Brotherhood in the form of the Theosophical Society in the nineteenth. The future sixth root-race will be a Brotherhood-race, and the sixth sub-race of our fifth root-race, from which the sixth root-race will grow, is already beginning to form in America, Australia and

New Zealand, and a new forthcoming of a Great Teacher of Angels and men is expected very shortly.

Q. What are the characteristics of the old races and what reasons have you to state that a new sub-race is in the process of formation?

Ans. A few details of the former races and sub-races will enable us to thoroughly understand the matter. The third, fourth and fifth root-races—the Lemurian, the Atlantean and the Aryan—are practically the only races of which we can know anything definite from ethnology. As stated before, the races which preceded them were not yet definitely physical.

The Lemurian race which was the first to develop the physical body some millions of years ago, was, on the whole, a blue-black race, and the purest remains of the Lemurians now are the Andaman Islanders, the pygmies whom Stanley found in Central Africa and some of the lowest of the Digger Indians. The early long-perished Lemurians with egg-shaped heads were ugly-looking, could not straighten their elbows and knees and had very little brain. They were very little developed as to their sense-organs; those of smell and taste were not developed, but were only in the process of building. Their sensitiveness to pleasure and pain was slight.

The people of the Atlantean race which was principally concerned with the development of the astral

or emotional body, were, on the whole, red-yellow in colour. The senses in the fourth-race body were much more active ; sight was very keen and hearing was acute ; taste was more developed than among the Lemurians, but was not still highly evolved ; coarse and rank foods were found perfectly tolerable and even agreeable. The body was not very sensitive to injuries, and severe wounds did not cause much pain, nor were followed by prostration, healing very quickly. That race had its seven sub-races called Rmoahal, Tlavatli, Toltec, First Turanian, Original Semitic, Akkadian and Mongolian. Its third sub-race which dominated the whole of Atlantis and had its capital in " The City of the Golden Gate," attained a great height of power and glory. It was a race so great that Egypt, the wonderful empire of olden times, was originally one of its colonies. The present Chinese, the Malays, the Tartars, and the Red Indians are of Atlantean descent and show some prominent characteristics of that root-race.

The fifth root-race, the Aryan, concerned chiefly with the development of mentality, is on the whole a brown-white race. The sense-organs of the fifth-race body, are less active and acute than those of the highest fourth-race in responding to purely physical impacts. The eye, the ear, the touch do not respond to vibrations which would affect the fourth-race sense-organs. On the other hand, while less acute in receiving pure sense-impacts, they become more

sensitive to sensations intermingled with emotions, and delicacies of colour and of sound, whether of nature or of art, appeal to them more effectively. The fifth-race body is also far more sensitive to shock than are the bodies of the fourth and third races. In this body with a very delicately organised nervous apparatus, a nervous shock is far more keenly felt and entails far greater prostration. So also in the highly evolved fifth-race body, mental conditions largely rule the physical, and intense anxiety, mental suffering and worry, producing nervous tension, readily disturb organic processes and bring about weakness or disease.

For each root-race there is always a great leader called the Manu, who, as stated before, is the Ruler of His root-race and is also the Representative, in that race, of the great group of Rulers in the Inner Government of the world. He takes His people and leads them away, much as Moses is fabled to have done, by some sort of segregation, and keeping them as a community apart, moulds them into a race.

The Manu of the fifth root-race, the Lord Vaivasvata Manu, moulded that race by taking a few of the best families from the Atlantean Island, some seventy thousand years ago, first to the central plateau of Arabia and thence by a fresh segregation into Central Asia. The descendants of that first sub-race, brought over by their Leader, the Manu, in the midst of a Lemuro-Atlantean population in the peninsula

of India by several migrations between 18,875 B.C. and 9,700 B.C., intermingled with the Atlanteans and became the progenitors of the Indians of to-day. Fearing lest this contact should efface the distinctive characteristics gained by His handful of men with much effort, the Manu ordained the caste system about 8,000 B.C. and forbade further inter-marriage with the Atlanteans. The four castes in India were thus originally created by that Leader. The Brahmans are supposed to be comparatively pure Aryans, and as these men, who came down from the Himalayas, were white men, the Brahman caste is even to this day a little lighter in colour than the others. The Kshattriyas were those who had intermarried with the red-coloured Toltec sub-race which had been ruling India before the Aryans came in. The Vaishtyas, the merchants, were those Aryans who had intermarried with the yellow-coloured Turanian element. The Shudras, the lowest caste of all, below the level of the rest, were the Non-Aryan inhabitants, and their descendants are still outside the pale of the three twice-born castes.

The second sub-race was the Aryan Semitic which conquered nearly the whole of Africa about 40,000 B.C. It is distinct from the original Semite and has its Aryan representatives to-day in the Arabs and the Moors. The third sub-race, the Iranian, inhabited Ancient Persia about 30,000 B.C. and dominated Western Asia. The principal representatives of the

Persians to-day are the Parsees in India, a very small but enterprising community of about 100,000, quite distinct from the other races round them.

The fourth sub-race, the Romance or Latin sub-race, commonly called the Keltic, is connected with the unfolding of mentality as influenced by passion and emotion and is consequently endowed with wonderful artistic development. It moved along from Central Asia about 20,000 B.C. and established itself in the district of Caucasus, ruling Georgia, Mingrelia, Armenia and Phrygia for thousands of years before it began to migrate into Europe in tribes. After the central part of Europe which had then recently risen from beneath the water, had become habitable, this sub-race spread by many waves over ancient Greece, Albania, Italy, France, Spain, Belgium, part of Switzerland, and Ireland. Men of this race had brown or black hair and eyes, and round heads, and were, as a rule, not tall in stature. They were imaginative, eloquent, poetical, musical, capable of enthusiastic devotion to a leader and splendidly brave in following him, though liable to quick depression in case of failure, lacking in what we call business qualities and having but scant regard for truth.

The fifth sub-race, the Teutonic, also came by the Caucasus about 20,000 B.C., but settled chiefly in Daghestan further along the shore of the Caspian Sea. Its people seem to have rested there a long time

up to about 8,500 B.C. till the vast swamps of the great Central European plain became habitable. They then moved north-westward in one mighty army as far as what is now Cracow in Poland, and radiated thence by degrees as their numbers increased. This sub-race includes the modern Russians, the Croatians, the Servians, the Bosnians, the Letts, the Lithuanians, the Prussians, the Germans, the Scandinavians and the Goths. The Scandinavians first fell upon Normandy and occupied it, and later on as the Normans, overran England and Sicily, while their descendants spread over North America, Australasia and South Africa. The Goths conquered the whole of Southern Europe, and their blood runs in all the aristocratic families of France, Italy and Spain. This fifth sub-race is of a very strong and vigorous type, much larger than the preceding one, and is tall and fair, long-headed, with light hair and blue eyes. Its character is also different from that of the preceding sub-race ; it is dogged and persevering, with little of the dash of the fourth ; its virtues are not of the artistic type, but rather of the business and common-sense practical sort, blunt and truthful, plain-spoken and straightforward, caring for the concrete rather than for the poetic.

Now a new sub-race, the sixth, is arising in Australia, New Zealand and the United States. The American Bureau of Ethnology at Washington has published various accounts of this new sub-race

of Americans, and has recognised the fact that there is coming into existence, in that mighty country, a type of men which in various points differs from any race at present existing. Separate individual photographs were taken of a large number of these men and women, familiar all over America but more numerous on the western side, and a composite photograph was obtained by their superimposition in order that this new departure in human evolution might be better visualised; features, clear-cut; jaw, square; head, expressive of intellectual strength; face, well-moulded and somewhat austere; eyes, rather wide apart and well-set in the head; nose, somewhat thin, and straight in relation to the forehead, well-cut, delicate; forehead, very broad, not so very high; chin, strong and well-moulded—clear physical evidence of the building of a new type with distinct physical characteristics by which ethnologists discriminate between different races. Their principal mental characteristics will include strong will, great intellectual development and ready impressibility.

With every new root-race there comes a change in the configuration of the globe, of the disposition of land and water. All the great catastrophes, the seismic catastrophes in our globe, are under the rule of the Four Highest—the supreme Rulers of the Inner Government of the World—while the Manus Themselves, one Manu for each root-race, look

after the races by which mankind evolves. As stated before, the sixth root-race will spring out of the sixth sub-race of our fifth root-race, and already the surface of our globe is undergoing certain changes in the distribution of land and water to prepare a new continent as the home of that new root-race. In fact the embryonic stage of the cycle of the sixth root-race actually began in A.D. 1875, though its birth will take place seven centuries hence.

Q. Where is this new land emerging out of the water, and how can it be said that it is meant as the home of a new root-race?

Ans. It is scarcely disputed now that there have been continents in the past on which great civilisations have flourished. The continent of Lemuria is acknowledged by science, and the existence of Atlantis is becoming more and more recognised. The Hindu Purānas speak of the rising of continent after continent, each the habitat of a race, and even name seven great continents where seven great races of men either have lived or will live. The human race, according to the great German naturalist Haeckel, began its career on a continent named Lemuria, now sunk below the Pacific, so that there is water where there was land. That continent called, in the West, Lemuria, and in the Purānas, Shālmali, was the cradle of the third, the earliest fully developed

human race. Australia and New Zealand both belong to that ancient continent. Its destruction by volcanic outbreaks, by fire, by tremendous explosions, with the sea rushing into gulfs rent by the sub-terranean fires, was accompanied by the rising of another continent Atlantis, called in the Purānas Kusha, in which the huge and magnificent civilisation of the fourth root-race grew and from which it spread over the whole of the then known world. But that great Atlantean civilisation also perished, not by fire, but by several mighty catastrophes which split the continent into pieces and submerged it under floods, leaving myths and legends behind of the flood of Noah, of the flood of Deucalion, over practically the whole world. Now when they sound the depths of the Atlantic, they find hill-tops and valleys; some islands are left, some of the highest peaks are now islands, like the Canary Islands, just as the Pacific where the great stretch of the Lemurian continent existed is found dotted over by Java, the East Indian Islands, the Spice Islands and so on. Our Aryan root-race has for its habitation the Krauncha of the Purānas, the present Asia-European continent, while the Pacific now covers Lemuria and the Atlantic rolls where once Atlantis flourished. The accounts of the past, mentioned in the Purānas, are being verified by modern science, and therefore when they say that two more continents have to

appear, the presumption at least is that they are right.

The Purānas might not appeal to the western scientific mind, but the fact is that according to the British Association for the Advancement of Science, a new continent, called Shāka in the Purānas, is already beginning to show itself in the "Fiery Ring of the Pacific," island after island being flung up by volcanic action, the Bagoslof Islands near Alaska having emerged with startling rapidity, one peak having already reached a height of 1,000 feet above sea-level. Geologists tell us that as that goes on, a new continent will arise where now lies the Pacific Ocean. That new continent is expected, so far as the formative forces in the "Earthquake-ring" are concerned, to stretch about 4,000 miles, from the Philippine Islands, Japan and the Aleutian Islands to the islands of the south-eastern Asia, the Malay Peninsula and Borneo; and should it arise as swiftly as the islands have risen, scientists fear that a tidal wave would be caused which would sweep over the globe. Past experience, however, shows that whenever a new continent has come into being, a new departure has been taken by humanity, and a new root-race has begun. Truly, a great catastrophe must come to prepare the home of the future root-race, yet shall humanity survive it. In the far distant future, huge and widespread destruction, volcanic fires, earthquakes, tidal waves, will split

North America into pieces and she will sink beneath the waves of the Pacific, and Shāka will arise, born of fire as fire destroyed Lemuria, and yield a new home to a new root-race. That catastrophe will mark the larger cycle; meanwhile the smaller cycles must revolve; and the birth and development of the sixth sub-race must come in order to prepare for the building of the coming sixth root-race which will establish on earth a brotherly civilisation. That new type, the new sub-race, is arising in Australia, New Zealand and the comparatively new country of America, and like every new sub-race calls on the Supreme Teacher to manifest as man and give it its own special variety of religious teaching. The seventh sub-race is also yet to come, and will in course of time be developed in South America.

Thus signs are visible even in the physical world which indicate the early approach of the World-Teacher, and though He comes especially to shape the mould into which the thought of the sixth sub-race will flow, yet is His mission a world-wide mission which will affect all the peoples of the world. Still His teaching will really triumph only in the sixth root-race in which He will become the Buddha and which will be trained for its outliving in the gracious hands of His august Successor who is at present a Master of the Wisdom and a disciple of the Supreme Teacher.

Q. Are there more grounds for the belief in the coming of a Great Teacher ?

Ans. There are the following reasons for this belief :

1. Impending physical changes.
2. The needs of the world.
3. The wide-spread, ever-growing expectation.
4. Prophecies in various religious scriptures.
5. Inner intuition.
6. Periodical happenings.
7. Personal experience and testimony of some advanced souls.

As to the first, it has already been explained that the physical changes that are taking place, under the eyes of the scientific world to-day, in the configuration of the globe and in the type of man, *i.e.*, the rising of a new continent from the Pacific, and the beginning of a new sub-race in America and Australia, are a clear evidence of the opening up of a new cycle in history. They herald the advent of a Supreme Teacher who makes Himself manifest as man at the beginning of every sub-race, to give to that new sub-race the spiritual impulse and the new religion under which its civilisation shall develop.

Q. What, now, is the second reason, 'the needs of the world' ?

Ans. We see the fabric of our civilisation breaking down before our eyes and feel that it is a time when a new Teacher is sorely needed to devise new methods of work for the progress of humanity, to give a new inspiration and impulse for further advance.

Our present methods of work by research, investigation and improvement, necessary for progress, in the big departments of human life, are reaching a point where they are no longer useful, and we have come to a deadlock in Religion, Science, Economics, Politics and other forms of activity. We are faced with one of two alternatives; either new methods must be adopted or the progress of humanity must come to an end. The second alternative cannot be seriously entertained for a moment, and we are left with the only other possible course that new methods must be devised.

(a) RELIGION

There is a complaint, in the West, of the decline of church membership, of empty pews and of the want of spiritual perception in the masses of the people. The seating accommodation of Christian places of worship in England compared with the population is something like one in fifteen. The emptiness of pews, in spite of the meagreness of accommodation, is in itself a proof that the religion of the day is not the religion of the nation as a whole.

On the one hand, the rich are given to luxury, materialism and the search for pleasure. The poor, on the other hand, are wholly taken up with the struggle for existence. Consequently there is no room in the lives of either for interest in spiritual things. Religion, which ought to have become a mighty factor in human life, has, as it stands, failed to keep its hold on the people. Masses outside the Churches, however, display a real spiritual hunger, as is proved by the fact that movements like Christian Science, New Thought, etc., number amongst their adherents thousands of earnest and devoted people who, not satisfied with teaching which confines itself to one day in the week alone, are all seeking to make spiritual truth a reality of everyday life.

In Western thought and religion there is now coming into vogue a new way of looking into the spiritual in relation to the material world. In religion, it takes the form of Mysticism, *i.e.*, the substitution of the Inner Ruler for the outer form or law, the substitution of the inner knowledge for the outer dogma, receiving an impression from a witness within of the facts of Spiritual Realities. We have those remarkable lectures by the Dean of St. Paul's in 1914 in which he said that mysticism was the most scientific religion, a profoundly great truth, and he pointed out how sacred books and all outer helps became useless to the Mystic, because he did not need external light when the Inner Light shone forth. Everywhere

over Christendom the mystical idea is spreading and lifting religion to a higher plane—the idea that man can come into direct touch with God, can know the spiritual nature and recognise the certainty of religious truths.

In the East, religion, as popularly observed, is a dead thing from which life has fled. It consists only of ritual and custom with little feeling or understanding in it excepting a certain amount of devotion on the part of the ignorant. But there also is a similar outreaching of the very best minds, especially, among the younger generation, in the direction of Spiritual Realities, of Mysticism, the desire to realise, by various forms of Yoga, the powers of the Spiritual consciousness, and the knowledge of the Self.

Thus there is a distinct deadlock in Religion which can only be removed by the application of old-new methods—new methods appearing in religion in the West with a revival of the old methods in the East—and a New Era of religious life is opening itself before the advancing human race.

In Philosophy, the hand-maid of Religion, in the philosophical-religious world, we find coming out the doctrine of the New Theology—that is, new to the West—of the Immanence of God. That doctrine, universal in India and the very foundation-stone of Sanātana Dharma, teaches that there is only one Life, and that that Life is the Divine Consciousness.

The new progress of philosophy obviously will be along these lines.

(b) ART AND SCIENCE

In Science with its wonderful discoveries of railway and telegraph, telephone and aeroplane, wireless installation and radiography, a tremendous change has come over us in a century. The scientist can weigh the inappreciable thousandth part of an almost inappreciable grain, but he has reached the limits of his powers of observation by means of the apparatus at his disposal. Later scientific books depart from the method of observation which has been the sole foundation of our science hitherto and deal with mathematical formulæ only. Says Sir Oliver Lodge in his *Raymond*: "A physicist is never limited to direct sensory impressions; he has to deal with a multitude of conceptions and things for which he has no physical organ: the dynamical theory of heat, for instance, and of gases, the theories of electricity, of magnetism, of chemical affinity, of cohesion, aye, and his appreciation of Ether itself, lead him into regions where sight and hearing and touch are impotent as direct witnesses, where they are no longer efficient guides. In such regions everything has to be interpreted in terms of the insensible, the apparently unsubstantial, and in a definite sense the imaginary."

Science is fast entering those subtle regions of ether, which no instrument, however fine or delicate,

is able to sense or render tangible. With proper screens scientists are trying to make the etheric aura visible by using mechanism which renders waves in ether more refrangible, and similar efforts are being made to find out the form and construction of the atom. They want to find out the reason of perspiration bursting out in a fit of anger, from an impulse of love or irritability, sorrow, grief or pain, and thus to investigate the physical results of emotional states which belong to the astral world; this they can do, not by any physical apparatus, but by the evolution of finer senses which will enable them to carry their scientific methods into that world. But at present science has come to a practical deadlock and cannot go beyond the etheric. What it needs is a new departure, to develop the *observer* instead of developing the instruments.

There are faculties latent in man by which he can directly appreciate the infinitely little or see the atom without the aid of the microscope. The power of clairvoyance has been acquired and used by some, though that acquirement means an amount of hard work, self-denial and limitations in various ways. Thus the evolution of their own finer senses will enable scientists to carry their scientific method into the astral world.

In the science of psychology the scientific examiners can get no further along their own lines; they can collect evidence, but in order to get it, in order to

learn something about the strange and abnormal states of consciousness, they must go to the very people they despise—the spiritualists and the mesmerists.

In medicine, doctors have come to have less and less faith in drugs and attach greater importance to the mental aspects of the case. There is no ignoring of the increasing number of cases where suggestion and thought-power have effected cures apart from all physical agency, while many doctors in France habitually use clairvoyance for the diagnosis of obscure diseases.

In the world of art, old ideas are fading away. We are no longer content now to admire the old masters and those who follow in their footsteps. All kinds of new art are arising. We meet the futurists and the cubists with their productions weird to the last degree. But these unnatural-looking things are efforts to express something more than has been expressed before.

The same holds in the case of music. The new music, differing widely from the old, and having a fascination for some, though discordant to the ears of old-fashioned people, is really an effort to express something higher, a stage on the way to the music of the future.

So also in painting and sculpture are the old methods beginning to be outworn. Efforts in every direction are being made to body out new forms of

art, new conceptions of the beautiful, for the growing longings of man.

Thus the world of Art and Science is in the same need of a new departure, of a new impulse from the Guardians of Humanity, as are the worlds of Religion and Philosophy.

(c) ECONOMIC AND POLITICAL ACTIVITY

In the social world our old institutions are failing before our eyes. Numerous problems of sociology have been staring us in the face, and a new departure, the need of new methods, is even more pressing and imperative here than in the worlds of thought and spirituality.

There are social, economic and political troubles all over the world. The terrible unrest in every country in the civilised world, the frequent and numerous strikes, the wars between capital and labour, the distress of the hand-labour classes and the necessities of the economic world, the tragedies of appalling poverty and the amount of preventible misery existing in all the great races of the world, terrible extremes of abject poverty and enormous wealth existing side by side, competition in trade and economics, the tyranny and rigidity of the old schemes of caste in India, the ambitions of nations, the wars between the so-called coloured and the white peoples, and the Woman's Question with women claiming equality

of education and opportunity and demanding their right to take their places side by side with men in every department of life, political and social—these and such other problems force upon the hearts of multitudes the unformulated aspiration “*Exoriari aliquis*” (may some deliverer arise!), and call for the opening of a New Era, the shaping of a new civilisation. The present civilisation of which we are so proud is really the most uncivil thing we have and requires a spiritual impulse in order to bring about the radical changes which alone can save it from downfall and the impending disaster. These problems have to be answered, not fanned by callousness, by delusions, by bitter resentment, by angry distrust, but annulled by classes coming closer together, by the poor being restrained from violence, by the rich being inspired to sacrifice, by hate being overcome, by love being triumphant, by a spirit of construction to build up a great Commonwealth, in which all shall live as brothers, and not as struggling masses of individuals, classes and nations, as they do to-day.

There are plenty of people, especially among the younger generation, full of enthusiasm and ready to help, longing to give themselves to human service, willing to give up their strength and their very lives in the endeavour to better the conditions of the world; but so far the success has not been great as they do not know the methods for the realisation of a nobler social order and only ask, “What can we do

that the world may be the better for our living? How can we help in the uplifting of our brethren?" Surely then the one thing that the world needs now is a true Leader who will direct the enthusiasm of the young in the right direction. The social problems of our time mark out the need of our world, and call for a Leader, One far greater than ourselves, who seeing these mighty problems that to us are insoluble, will point out to us the road along which we may walk to their solution, One who will apply to the tangle of earthly life those fundamental truths of morality which are unchanging and eternal, but which have never yet been applied to human society.

Thus the world is now standing in one of the transition periods which mark the passage from one civilisation to another; and along various lines of human activity—religious, scientific, social and political—and in all the great departments of life we have come to the end of our resources, and the need for new methods and new departures is the crying want of humanity. The whole of our civilisation is being shaken to the core and requires the help of a Great Teacher to change and reorganise the system which is breaking down before our eyes, to show us the methods of putting all civilisation and all men on a true foundation, and to solve the great problems which cry aloud for greater wisdom than humanity unaided can bring to bear upon them. Because in the past these signs have heralded His coming, in

the present we regard them as again but heralding that Advent.

Q. Now please explain the third reason for your belief in the early coming of the World-Teacher, viz., the widespread expectation.

Ans. There is an expectation spread throughout the world that the Great Teacher is coming very shortly and that is a most significant sign. The popular belief that an expectation fulfils itself has a great deal of truth underlying it. There is a reason why a widespread expectation should precede some great event in the world. In the higher world, events take place spiritually of which the physical events are but faint shadows. Thought precedes action, and thoughts in the higher world are reflected down here as expectations. The Great Beings who guide our world and work out the Divine Plan of evolution know when the time approaches for a Great Teacher to come, and are now engaged in the super-physical world in making preparations for such a Coming. Their thought-forms are spread throughout the world and create in the minds of men a widespread expectation which is thus but a promise of swift realisation. Truly has it been said: "Coming events cast their shadows before."

This expectation is being independently proclaimed by mystics and occultists in many different parts of

the world. The world of men being linked on with an inner world of spiritual realities, it is only natural that, when an event of the profoundest spiritual significance is about to occur, some thrill of expectation, born in the spiritual nature of man, should press outward into his every-day consciousness and make him dimly aware of what is impending. Such expectation, the thought-herald of the coming Teacher preparing His way before Him, has appeared in the world before. It ran through the Roman world before the advent of the Christ, and through the Indian world before the coming of the Lord Buddha and before the appearance of Shri Krishna as the son of Vasudeva. Earth's greatest Teachers have all been heralded by this curious sense of expectancy and rarely perhaps has such expectation held wider sway than to-day.

That ever-growing expectation now runs through all nations, and many societies are trying to prepare the way for the Coming of the Lord whom they expect at no distant date. Hinduism prophesies the coming of the Lord Maitreya; Buddhism foretells the advent of the "Teacher of gods and men," the Boḍhiṣaṭṭva Maitreya; Zoroastrians look for the coming of Him whom they call the Soshiyant, while the Jews expect the Messiah, and the Christians the Christ. The Javanese wait for "Sri Tunjung Seta" or the "Holy White Lotus," and the Muhammadans speak of the coming of another prophet of God—Imam Mahdi—while even the Red Indians in South

America are anxiously looking for "Quetzal-coatl," the Great White Teacher, who shall come from over the sea. Thus truly is He the "Desire of all nations" that are longing for His Presence and anxiously awaiting His Coming down again to the earth that needs Him. Thus with an ever-growing expectation are all nations "looking for the coming of a great spiritual Teacher, the same Teacher who has come into the world before, whose office never dies, whose seat is never vacant, the one Supreme Teacher of the World, whose voice is music and whose heart is love".

Q. What are the prophecies in the religious scriptures and elsewhere about the coming of the Supreme Teacher ?

Ans.

HINDU

The Lord Shri Krishna has said in the Bhagavad-Gītā, "Many births have been left behind by Me," and again, "Whenever there is decay of righteousness, O Bhārata, and there is exaltation of unrighteousness, then I Myself come forth; for the protection of the good, for the destruction of the evil-doers, for the sake of establishing righteousness, I am born from age to age."

The Hindus believe in the ten principal incarnations of Ishvara, besides fourteen minor ones mentioned

in the Purānas, the last of whom—Kalki—is yet to come. In the Shrimad Bhāgavata, where Rishi Maitreya (the present World-Teacher) is described as a friend of Dwaipāyana Vyāsa, (the last World-Teacher who became the Buddha), a fact corroborated by occultists, it is said in connection with the Avatāras that the incarnations of the Lord are innumerable. Again, there is a prophecy in the Vishnu Purāna that Rishi Maitreya will teach spiritual knowledge in the Kali Yuga and found a better civilisation based on love and brotherhood. The coming World-Teacher is not the Kalki Avatāra who is a very long way off; but Rishi Maitreya was long ago announced as a future World-Teacher in the Bhāgavata Purāna which contains quite a long list of Avatāras (in addition to the ten) who mark the beginnings and endings of great cycles of time.

A saint, Virabrahman by name, living in the Madras Presidency two centuries ago, made a series of prophecies which are said to have so far proved remarkably accurate. Among others he made the statement that the World-Teacher would be born nearby his place, and that after being brought up among people connected with Him in the past would come out into the world by about A.D. 1920. Seeing that the prophecy was made so long as two hundred years ago, and expecting as we do that the World-Teacher would appear within a decade, as will presently be stated, this date is not very wide of the mark.

BUDDHIST

In the Gospel of Buddha we read: Ananda suppressing his tears, said to the Blessed One: "Who shall teach us when Thou art gone?" And the Blessed One replied: "I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, a supremely enlightened One . . . an incomparable Leader of men, a Master of Angels and mortals.

"He will reveal to you the same eternal truths which I have taught you. He will preach His religion, glorious in its origin, glorious at the climax and glorious at the goal, in the spirit and in the letter.

"He will proclaim a religious life, wholly perfect and pure . . ."

Ananda said: "How shall we know Him?"

The Blessed One replied: "He will be known as Maitreya, which means 'He whose name is kindness'."

In Burma, Enmagyi Sayadaw, a well-known High Priest who, at the age of twelve, had dedicated himself to an ascetic and solitary life and has spent twenty-seven years in meditation, has been proclaiming far and wide the near coming of the Bodhisattva Maitreya who, he says, has left the Tusita Heaven and was in A.D. 1914 on earth as a boy. This priest had, in 1916, over 50,000 followers in Burma, who are

living in expectancy of the coming Boḍhisattva and preparing to meet the Lord by the practice of meditation and the purification of body by abstinence from flesh.

In Tibet, the Teshu Lama of Shigatse has, with the consent of the Dalai Lama, commanded the erection of an immense figure, about 80 feet high, of the coming Buddha Maitreya. The image is to be constructed entirely of sheets of copper and will be coated over with thin layers of gold, the offering of the faithful, who hope their pious work will be completed at the coming of the Lord.

WESTERN SCRIPTURES AND PROPHECIES

And if I go and prepare a place for you, I come again and receive you unto myself . . . I go away, and come unto you. S. John, xiv, 3, 28.

And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming . . . Ye shall hear of wars and rumours of wars . . . nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences and earthquakes, in diverse places. Matthew, xxiv, 3, 6, 7.

For the Son of Man shall come in the glory of His Father with His angels; and then shall He render unto every man according to his deeds. S. Matthew,

xvi, 27. See also: S. Matthew, xxiv, 21—22; S. Matthew, xxv, 31—2; S. Mark, xiii, 26—27; S. Luke, ix, 26; S. Luke, xvii, 24—5; S. Luke, xxi, 27, 36.

And a cloud received Him out of their sight . . . This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven. Acts, i, 9, 10, 11.

And that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things. Acts, iii, 20—1.

Wherefore judge nothing before the time, until the Lord come. I. Corinthians, iv, 5.

For the Lord Himself shall descend from heaven. I. Thessalonians, iv, 16.

Looking for the blessed hope and appearing of the glory of our great God and our Saviour Jesus Christ. Titus, ii, 13.

So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation. Hebrews, ix, 28.

For yet a little while He that cometh shall come, and shall not tarry. Hebrews, x, 37.

But now He hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. Hebrews, xii, 26.

Be patient, therefore, brethren, until the coming of the Lord . . . Be ye also patient, establish your

hearts : for the coming of the Lord is at hand. James, v, 7—8.

At the revelation of Jesus Christ. *I. Peter*, i, 7, 13.

But according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness. *II, Peter*, iii, 13.

In the middle of the last century there was a great outburst of expectation of the immediate Coming of the Christ, and the eagerness then displayed showed how ready people were for the idea of the return of the Great One. In Christendom there are many sects of people like the Christ-Adelphians and the Irvingites, looking for His early coming, while the small sect of the Seventh-day Adventists, numbering about 25,000, believe that the downfall of Turkey will be the signal for the advent of the Lord. Dr. Grat-tan Guinness, in his wonderful book, "The Approaching End of the Age," written in the seventies of the last century, had predicted, from his scrupulously close study of prophecy, that the final overthrow of the Turkish domination in Palestine would occur in A.D. 1918 or 1919. After the remarkable verification of that prediction and the ending of the "times of the Gentiles," the appearing of the Christ Himself must be at hand. This expectancy is voiced not only by high authorities in the Cathedrals of England and from the pulpits of the Established Church, but also from out-of-the-way corners, by reports from various countries and by statements scattered about

in newspapers, and this old idea is spreading in every direction.

The Archbishop of Sonhoum, Caucasus, who was a Prince Ouchtomsky before he became a monk and is clairvoyant, has seen beautiful visions during the Mass, and has seen the Christ in those visions. He has written a book "From Behind the Convent Wall," which he concludes by saying that the times are ripe for the return of the Christ and that His coming must be near.

Thus Christendom is on the alert for the Coming Christ and is preparing itself for His return in His human body to reign and teach.

The Jews, far away in Arabia, believe that a Child has been born who will be their Messiah, and save the Jewish people.

MUHAMMADAN

Verily God will send to this people at the beginning of each age, Him who shall renew its religion. "The sayings of Muhammad."

The Muhammadans, too, expect another Prophet of God, and by the side of Muhammad's tomb at Medina have already prepared an empty tomb to hold the body of the Lord after His death.

In Persia and elsewhere the Shiahhs speak of their last Imam, the Imam Mahdi, whose advent is predicted in the Holy Quran. That Imam who

disappeared from the sight of man in A.D. 940 is supposed to be waiting in "Long Concealment" in the mysterious city of Jabulka, and is expected to re-appear early—the event being described as 'Rajaat' or re-appearance—to spread one religion all over the world and to fill the earth with peace and prosperity, with justice and equity.

The great Sunni leader, Fakhruddin Razi, has said that the promise of God to Islam will be fulfilled at the time when Christ will come again, and when Hazrat Mahdi (the coming teacher) will follow.

Then among the Bahais there is that remarkable movement emphasising the Brotherhood of Religions, a brotherhood which the Teacher alike of gods and men alone can make possible. This movement, originally started by Bab and later on proclaimed by Baha-ullah, has now gathered round the latter's son, Abdul-Baha, also called Abbas Effendi.

Q. You gave seven grounds for your belief in the early coming of a World-Teacher. What, now, is the import of the fifth one, viz., Inner Intuition?

Ans. Intuition is a piece of knowledge impressed by the ego, the real man, upon the personality, and as growing more out of instinct than out of mind, it is more cognate to feeling than to intellect. It is distinguishable from impulse in that if one waits a little, an impulse grows weaker, while an intuition

is unaffected by the passage of time. Again, an impulse is always accompanied by excitement, and if not at once obeyed, there arises a feeling of resentment, whereas a true intuition, though decided, is surrounded by a sense of calm strength. Intuition, the self-realising aspect of the Spirit, the Christ-consciousness, knows by an entering into any form, identifying consciousness with the consciousness abiding in that form—feeling as it feels, thinking as it thinks, seeing as it sees, one with it—and thus gaining an intimacy of knowledge beyond aught that the intellect can reach. We are thus reminded of the words of George Sand: "The mind seeks, but it is the heart that finds."

Professor Huxley said that man had two means of knowledge—the senses by which he observed external phenomena, and the reason by which he considered these phenomena and drew conclusions from them. Thus according to him, senses to observe and reason to understand were man's only avenues to knowledge. But man has within him something beyond senses and intellect. Human history as a whole shows that what is called the religious instinct is the most widely spread and the most persistent of all the testimonies of human consciousness. All we know depends on the testimony of consciousness. A man may be deceived by his senses; they tell him the sun rises and sets when it does nothing of the kind. His reason also sometimes misleads him, for often he

has not data enough on which to work, and the conclusions of the reason must depend on the perfection of the data. But from great intellects and small, from nations of every type and kind, the testimony of the religious consciousness has arisen and arises still to-day. And what is interesting is this that when a man goes beyond the senses and the reason, he goes beyond difference; for the testimony of all the Mystics to religious experience is the same. The Indian Yogi, the Roman Catholic saint, the Protestant devotee—all have the same experiences and speak with the same tongue; and though differing in ceremonies and outward things they speak one language in the region of the Spirit, because they have Gnosis—the knowledge of the Spirit by the Spirit—unknowable to scientific agnostics like Professor Huxley, who have to “learn above all to separate head-learning from soul-wisdom, the eye from the heart doctrine”.

For many the belief in the coming of a Supreme Teacher is of the nature of an intuitive response from the spiritual nature of the man to that which in the outside world is spoken by some one who has personal knowledge of the near approach of the Jagat Guru. And so, the belief of many in the early coming of the World-Teacher is based on Inner Intuition—a faculty higher than the reason—though they have also a rational foundation on which they can defend what is really their inner intuition. In their hearts they

know that belief to be true and want no reasons, though reasons also they have, so that by appealing entirely to the intellect, by speaking from the standpoint of reason and thought alone, they can justify their belief before the ordinary man of the world whose intuition is not yet awake.

Q. Regarding your sixth reason for the early coming of a World-Teacher, what is the significance of 'periodical happenings'?

Ans. The advent of a Great Teacher is an event that occurs periodically in the world's history. It is a historical fact that great religious Teachers have appeared in different parts of the world to guide our humanity at different times as Vyāsa, Hermes or Thoth, Zoroaster, Orpheus, Gautama the Buddha, Shri Krishna, Jesus the Christ and many other lesser ones. And the study of history shows that these appearances have not been sporadic, but have formed a quite definite series, connected with the physical and intellectual evolution of the human race, and that they came under a law of recurrent cycles.

The reason of these periodical happenings has been explained before. The Head of the Teaching Department of the Inner Government of the world which guides its evolution in accordance with the Divine Plan, either appears Himself or sends one of His advanced disciples periodically to the world to give help and

religious teaching to mankind according to its needs. Such help is to be expected most naturally in times of overwhelming stress and difficulty when mankind is being beset by all manner of problems which it knows not how to solve, when the lessons of the past have ceased to be a sufficient guide and when the outward-driving force of evolution is pressing the world out into new and untrodden regions, into some new Order or Dispensation of life.

From time to time—periodically—these great transitions occur according to the divine scheme of the world's evolution. One age of civilisation closes and gives place to another. A new chapter opens in the life of mankind. It is then that some kind of higher guidance is most urgently needed, and that the Helper and Teacher is most to be looked for. For if there be any kind of organised spiritual helping of mankind, the help must assuredly be related to the need.

With the world at present at the dawn of a New Era—on the one hand with the stress and the conflict, and the general breaking up of forms, denoting the passing of the old order, and on the other hand with the gathering idealism of our times giving the promise of the early birth of a fairer civilisation—it is high time that a Great Teacher should come, and those who have come into touch with the Great Ones behind and whose privilege it has been to be taught by Them know who this Great Teacher is that is to come.

Q. Has anybody, then, personal knowledge of the Coming Teacher ?

Ans. Those who live in the rough and tumble of the world look forward to His coming because they have a sort of intuition or feeling of the world's supreme necessity, but those who are able to look behind the veil see unmistakable signs which herald His advent. There are some advanced souls who have personal knowledge of the Great Teacher who is coming. To them the Lord is a Great Entity whom they know, whom they have often seen, to whose voice they have often listened. They say they have His own word that He will come and "come quickly". They do their duty in spreading that message, and many there are who respond with their whole inner convictions, who feel with a deep intuitive response that this is the truth.

Q. Now what is the Coming ? Is it simply the coming of the Supreme Teacher personally amongst us into the world of men ?

Ans. The Coming conveys two distinct ideas. First, Coming to the inner world of the Eternal as implied by the birth of the Christ within the heart of each man, and secondly, the actual coming, to the world of time and space, of Him, the Lord of Love, who in His last manifestation was called the Christ, the great World-Teacher.

Those familiar with the Christian teaching will remember how the great Initiate, S. Paul, pointed out that it was the intention of the Christian religion to bring about the birth of the Christ within the individual believer, and that that Christ-Child, thus born in the human spirit, was to grow and develop until the full stature of the Christ was reached in man. There is within each one of us a Christ principle, which as yet in most of us lies dormant ; but it can be awakened, and the awakening of that Christ principle is the birth of the Christ within the heart of each man. We find in the Christian scripture " Christ in you, the hope of glory," and it is the presence of that Christ principle within each heart that brings the hope of glory to every human soul. That principle is closely connected with the Second Person of the Blessed Trinity, that Son of God who became incarnate, who descended into flesh and became Himself part of us in order that through Him we might rise to greater glory. Without that Christ principle we should indeed be lost, and belief in that true Christ is necessary for salvation. As one Angelus Silesius in the seventeenth century has said :

" Though Christ were yearly born in Bethlehem,
and never

Had birth in yourself, then were you lost for ever ;
And if within yourself it is not reared again,
The Cross at Golgotha can save you not from
pain."

Now salvation is not escape from eternal damnation or from the mythical hell ; it is the escape from sorrow and evil to the condition of being safe—the escape from repeated incarnations, from the wheel of birth and death. And it is the belief, the certainty, that the Christ-power is within each one of us which will enable us to reach that stage of safety, and to live the life which we ought to live. In that sense it is true to say that belief in the Christ is necessary for progress, but it is the Christ within ourselves in whom we must believe. Belief in the mere story of a life lived by the Christ on the physical plane cannot possibly affect our future. It is the knowledge of the Divine within man, and its power to respond to the Divine without, which will save us and help and strengthen us on our way.

“ We all may be
The Saviours of the world, if we believe
In the Divinity which dwells in us
And worship it.”

Thus the development of the Christ principle within us is necessary for escape from recurring births and deaths. As that principle unfolds, we realise that our separate consciousness is nothing but illusion—that we are all one in God. And as we realise that Fatherhood of God, we realise also the true Brotherhood of man.

That awakening of the Christ principle is also called the attainment of the Buddhic consciousness.

Saints in their moments of bliss unconsciously touch the glory of that wonderful consciousness and realise the Christ within them. But there are others who set themselves deliberately and scientifically to gain this splendour and consciously enter into the glory and the fulness of the Christ, realising the God in man because they themselves are consciously part of that God Whom they realise. That is the true birth of Christ within the heart of man. The true man, being a spark of the Divine Flame, is already divine and needs no salvation. All he wants is to be able to realise himself in all the worlds and at all possible levels and be a channel of the Divine Power in the carrying out of the Divine Plan.

The Christ—the Buddhic—quality will be manifest to a very high degree in the sixth root-race, though it will be shown in a less degree by the sixth sub-race of the present fifth root-race, for which preparations are going forward with extraordinary rapidity and which is the type from which the sixth root-race is to develop.

The man in whom the Christ has been born will show forth the Christ spirit, will show a spirit of love and brotherhood, will be kindly and tolerant, will see the good in everybody and in everything and refusing to judge his neighbour and attributing the highest possible motive to people will live in charity and compassion to all around him. Thus in the heart of many a man who, loving Buddha or Krishna or

Christ, has abandoned his critical attitude and who is devoted to the work of making the burden of his brother a little easier for him to bear, He is already born; to such a one in the inner world of the Eternal He has already "come," though not to the outer world of space and time.

" He

Whose heart is full of tenderness and truth,
Who loves mankind more than he loves himself,
And cannot find room in his heart for hate,
May be another Christ."

Q. But will not this second Coming bring our world to an end as some Christian communities believe?

Ans. That is a false idea for several reasons. The various parts of the Christian scripture were written at widely separated periods of the world's history and by people very unequal in knowledge and civilisation, and consequently there are in it many contradictions as well as passages capable of different interpretations. Again, many of the statements in the Bible are simply symbolical. At any rate the four gospels are not to be taken as in any sense historical. They are all founded upon a much shorter document written in Hebrew by a monk named Mattheus who lived in a monastery in a desert to the south of Palestine. Casting some of the great facts of Initiation, the perfecting of man, into a narrative form,

and mingling with it some points out of the life of the real Jesus who was born 105 B.C., and some from the life of another obscure fanatical preacher who had been condemned to death and executed in Jerusalem about A.D. 30, he sent that document to his great friend, the chief abbot of a huge monastery at Alexandria, and desired the latter to have it recast into the Greek language. The abbot set a number of his young monks upon this work, allowing each of them to treat the task in his own way. Several documents of varying merit were thus produced, each monk incorporating in his story more or less of the original manuscript of Matthæus, but each also adding to it such legends as he happened to know. Four of these still survive to us, and have attached to them the names of those monks who wrote them, Matthew, Mark, Luke and John. That is the reason why they are all called not the gospel *of* so-and-so, but the gospel *according to* so-and-so.

Moreover, when we compare the verses in the New Testament with their originals in Greek, we find that in the latter the reference is not to the end of our world, but rather to the "consummation of the age" (Greek *aion*), the end of a cycle, the closing of a world-period. This idea, familiar in the East, crept into the West among the Greeks and the Romans, and finding its way into the New Testament was connected in these teachings with the return of the Christ. The translation became widely spread, and

comparatively few concerned themselves about the original statement in Greek.

Henry Alfred, D.D., author of the Greek Testament, in Vol. IV, referring to the prophecies in the Epistles of S. Peter, says: "As if the earth were to be annihilated, of which idea there is no trace. The flood did not annihilate the earth, but changed it; and as the new earth was then the consequence of the flood, so the new heavens and earth shall be the result of fire according to His promise."

Thus it was that the idea of the destruction of the world became very widely spread in Christendom. But in our own day it finds but small acceptance, as it is too much out of accord with the normal line of thinking to make ordinarily intelligent men willing to accept this notion of a sudden conclusion to be put to all the activities of the world.

As we have seen before, the coming of World-Teachers is a normal thing under a definite law and a part of the Divine Plan working out in human evolution. These Teachers form a long line of succession, appearing at definite intervals and being heralded by certain definite signs or conditions in the civilisation of the world. In the long history of the world whenever an existing civilisation and religion begin to show signs of decay or of being no longer able to cope with the changing conditions, we find some magnificent figure commencing a new cycle, a new era or age, alike of religion and civilisation,

embodying some definite principle and helping humanity to take a step forward in evolution.

Q. But some Christians identify the Second Advent not only with the ending, but also with the judgment of the world. So, what about the idea of judgment? What about the phrase 'one being taken and another left'?

Ans. We should not set store by the crude and narrow doctrine about the advent of the Christ which is common among the ignorantly orthodox, nor need we ignore any idea without looking for the truth it may contain. So should we handle this idea of judgment spiritually and intelligently and not in a childishly literal way. We do not expect Him to come just yet to judge the world, to separate the sheep from the goats. That of which the Day of Judgment is a symbol will come, but it will come in what is called the middle of the Fifth Round, at a time far ahead of the present. Even then, that separation of the sheep from the goats does not condemn those who are put upon the left hand to eternal torture; it simply puts them back a stage in the world's evolution, just as a schoolmaster might deal with some backward boys in a class. He would say: "You are so far backward that it is useless for you to attempt to go on with the rest. The effect would be a useless strain for you, and a hindrance to the rest of the class. It

is therefore better for you to step back a stage and come up with the class below, whose work you can now do quite easily, and take up your position again next year instead of trying fruitlessly to push on this year." That is all that it means—that æonian condemnation; for that is the real translation of the words which have been so grossly misinterpreted "eternal damnation". It is not a damnation at all, not even a condemnation in any bad sense: it is simply a suspension for the present æon or dispensation.

In one aspect, however, He will come as a Judge, separating the sheep from the goats, as a refining fire, separating the gold from the dross. And the judgment will take place within our own hearts when we look upon His divine purity and love. For then we shall realise that His presence will be asking us the question, not what we have believed, but whether we have fed the hungry in body and soul, whether we have made ourselves unflagging lovers and supporters of all who suffer in mind or body. This idea of helping others and leading them to the feet of the Master is beautifully given in an old Christian hymn. It describes how a certain soul in heaven, enjoying its bliss and wandering about there very happily for a time, at last noticed that the crown which he wore differed much in splendour from many of the others. For a long time he wondered why it was so, but at last, meeting the Christ Himself, he mustered up

courage to ask Him the reason of the peculiarity ; and the answer given runs thus :

“ I know thou hast believed on Me,
And light through Me is thine ;
But where are all those glorious gems
That in thy crown should shine ?
Thou seest yonder joyous throng
With stars on every brow,
For every soul they led to Me
They wear a jewel now.”

Again, when last He came, He judged and tested the Jewish Church, the people who claimed a sort of monopoly in the Messiah. They judged Him by their own ideas of what a Messiah should be, and in so presuming to judge Him, they judged themselves. Thus He said, “ I judge no man,” but also, “ For judgment came I into the world.” For always we are our own judges, and by our response to the highest that we see we judge ourselves. Therefore a time of a special manifestation of the Highest must be a time of special judgment, and so when He comes again in our own generation, He will indeed come to judgment, an inevitable and automatic judging and testing. Some will recognise Him while others will fail to do so, and thus, very truly, one would be taken and another left. One will find and accept the chance of all chances, the chance of giving everything, even life itself, in His blessed service ; and

another will see only a new Teacher in whom he disbelieves.

Not only individuals, but great bodies of men, churches, religions and nations also, will be judged and divided. The Christian Church, which specially claims Him as its own, will be tested as the Jewish Church was tested. Some in that Church, at least if they thought more of their idea of the Christ than His idea of them, may miss the opportunity of serving Him, and may see many of those whom they were pleased to call "heathen" pass into the Kingdom before them.

Thus though there will be a judging of the world, a judging of the Church, a judging of the individual, it will not be a final or everlasting condemnation, but the missing, for this life, of a glorious opportunity, that of recognising the Saviour of the World and gathering round and serving Him.

Q. Why is the Christ said to be the World-Saviour? How is He going to save the world?

Ans. We have seen that the "Coming of the Christ" conveys to us two quite distinct meanings; and in both senses the Christ is the 'Saviour' of the world; but the word is not to be taken in the sense of saving it from an external damnation, which is nothing but the product of the diseased imagination of the mediæval monk. Salvation, as stated before, is

an escape, not from a mythical hell, but from repeated incarnations, from what the schools of Orphism in the sixth century B.C. called the "Circle of Generation," from what the Buddhists call the Sansāra, the Wheel of Life; and to escape that recurring birth and death, development within us of the Christ principle is necessary.

The birth of the Christ within the heart of man is a very real thing. In that sense we may truly say that the Christ is the Saviour of the World, for it is only then that man can attain that which God meant him to attain, and entering consciously into the glory and the fulness of the Christ Himself, realise the God within.

Then again, the Christ, the Great World-Teacher, will actually come to earth once more to help and bless the world, and be its Saviour also, in that He saves us not from a fancied damnation, but from our own error and ignorance, from our own want of trust in God and our fellow-men.

Q. How will the World-Teacher appear in our physical world?

Ans. He will come not only to the physical world, but also to the great invisible worlds surrounding us, wherein dwell the angelic hosts, and those we name the 'dead'. It is said in the Christian scriptures that He will come "in the clouds of heaven with

power and great glory". That is really the wondrous beauty of the aura of the Great Teacher—"the Teacher alike of gods and men"—filling earth and heaven and attracting attendant hosts of the angelic kingdoms. He will come in the full splendour of His power and glory, not literally "in the clouds of heaven" to judge the quick and the dead, but in a human form to bless the world with His teaching and His help, precisely as He came before.

When a king wants a palace in a new town, it is open to him to build one with his own hands or to purchase one ready-made. The first course is inconceivable—he has other far more important work than that to do. A second-hand house, on the other hand, may be ill-adapted for his requirements. So it will most probably happen that he will depute one of his officials for the work who will go and build the house and hold it in trust till the king should come and occupy it. This last method is the one which a World-Teacher generally adopts when He wants a house of flesh in the physical world. He takes possession of a body chosen by Himself and prepared for His use by one of His pupils, and in this body He performs His appointed work in our lower world. When that work is over, He leaves the body of which He has been the temporary tenant, and resumes His own glorious body, in which He functions until once again He wills to descend among mortal men. It should be remembered that the Great Teacher has

to put aside His own regular work of great magnificence and enormous importance in order to come down and teach us, and it would be a sheer waste of His stupendous power to come and occupy a human body all through the period of its birth and growth—through all the earlier stages of its life. Therefore one of His disciples takes all that upon himself; He simply steps into the full-grown and fully prepared body of that disciple when He is ready to do so for the purpose of His work.

When the last holder of the office of the World-Teacher came forth from His home in Central Asia as Hermes or Thoth in Egypt, about 40,000 B.C., to preach the doctrine of Light, He is known to have taken the body of a disciple in Egypt, carefully trained in view of his glorious destiny. Similarly, the body of another well-beloved disciple, the second son of the then king of Persia, was chosen as the vehicle when that same Supreme Teacher came to ancient Persia as the original Zoroaster to found the religion of Fire, about 29,700 B.C., with the help of His Lieutenant, the present Lord Maitreya who, as the Chief Priest, the Hierophant of the time, was at the head of the State Religion and was wielding immense authority.

It would appear, however, that the first time that each World-Teacher comes, He is born in the ordinary way. That explains why the Lord Maitreya coming as Shri Krishna, for the first time, after

taking the office of Supreme Teacher, did take birth as a little child, that marvellous Child of eastern stories, who is an embodied Love and who to two hundred and fifty millions of our race to-day is the supreme Object of worship and devotion.

Five centuries later He came again, but was not born as a Child. All Christian legends which centre round the childhood belong to the Master Jesus, not to the Lord Christ. In the record of the New Testament we find the story of a Hebrew youth, born about a century before the beginning of the Christian era, trained partly in Egypt, and partly in the monasteries of the Essenes, coming forth at about the age of thirty to be a teacher among his people. On him descended the Spirit of the Holiest, and descending on him it abode, and that moment of descent was the coming of the Christ to occupy the chosen body which He had selected for His stay on earth. This is described in the New Testament as the Baptism of Jesus in the Jordan, when there came down upon him this new Power—that is, when the Lord of Love took over the body of the disciple—and he was thenceforward known as Jesus the Christ. It was after this that the Ministry began, the Lord Himself then preaching and healing, and gathering disciples. Very probably He did not hold the body all the time, but may well have left it at times to the original occupant who always stands by as an attendant.

After a brief life of three years among men, a life of uttermost beneficence, wondrous healings and exquisite teaching in the days of Queen Salome, the body in which He had dwelt was murdered by a terrible stoning during a riot in the city of Jerusalem, in the very court of the Temple itself, and afterwards taken up and hanged in mockery on a tree by those who had slain Him. The death of the physical body did not interrupt the work of the Christ, as He continued to teach His disciples, visiting them in His subtle body, for over forty years, probably for many more.

The duality of Jesus and the Christ is a very, very old idea. The Gnostics taught it in the early century of the Church, and the Manichæans held it among many others.

The disciple Jesus was born again as Apollonius of Tyana, sometimes called the Pagan Christ, in the year 1 of the Christian era, and taking up the work, travelled far and wide as a Messenger of the Great White Lodge, and made in various places in Europe centres of occult force to be used long afterwards when again the Great Teacher should appear. Those secret centres, existing as they do in Europe, and having physical objects (talismans) buried thereat, linked to Jesus in His causal body with their influence consequently lasting through the ages, are the various points of future importance, whence the light shall spread, and whence the Teaching shall go forth.

It is stated by those who know that the same mode of manifestation will take place in the present day, and that the Great Teacher is even now preparing for His coming by training one of His disciples to serve Him as Jesus served Him long ago.

Q. To what nationality will His body belong ?

Ans. The Christ has become glorified with the glamour of the ages upon Him, but it is a matter of wonder whether those who glorify Him to-day would have owned His companionship in the flesh—the companionship of one who, though really of royal descent, was an Eastern Jew, one of a despised and down-trodden race, a dangerous social reformer, the associate of outcastes, criminals and harlots. After three years of work when He called together all His followers, the number was found to be only one hundred and twenty, though now a third of the world is nominally following the religion which He founded.

The Christians may not accept Him in an eastern body and may expect Him to appear as one of their faith. Many a painting of the Christ is seen in the galleries of Europe. Each western nation imagines Him as a white man, though also, accurately enough, it always puts Him in the garb of an Oriental. The average Christian thought of the Christ to-day is a curious jumble of contradictions—Christ in a white body, but always wearing the flowing garments

worn by an Indian. To the average Christian the thought of Christ dressed in the western garb, wearing trousers and decked with a collar and a tie, would be a blasphemy, and yet he will consider it equally blasphemous if with this oriental garb he is asked to think of Him as a man of brown colour and regard Him as an Oriental. But there are so many sects in the Christian Church that in a Christian body He is likely to be rejected by all Christians except by that particular sect to which He may choose to belong. Hence He is not likely to be accepted any more readily in a western than in an eastern body.

So far the Supreme Teachers, the Buddha, Shri Krishna, the Christ and others have worn eastern bodies. It is indeed easier among the eastern peoples to find parents who can give physical bodies pure and serene enough to permit great souls to manifest through them than among the restless, rights-seeking, aggressive, commercial peoples of the West. In fact, it is stated by those who know that the body through which the Great Teacher will make His appearance in this world again to give a new impulse to religion and civilisation, has already been born in the East and is now nearly full-grown.

Q. Then when will He appear ?

Ans. He will come when the time is ripe, when the psychological moment arrives and when men are to some extent ready. But the world must be very

make ourselves as pure, as noble, as unselfish as we can.

According to the famous Chaldæan riddle, we should "soil not the spirit, and deepen not the plane". We must train the character and develop the qualities needed for the work. We must learn patience, compassion, tenderness and reverence and develop in ourselves the spirit of the Christ—carefully charitable in speech, thinking always the best rather than the worst of others and ever looking for truth rather than for error. Truth in all its simplicity can only be recognised when we have completely destroyed ignorance which is the root of all evil. And to destroy the all-powerful influence of ignorance we should kill out the sense of separateness—that root of ignorance—which prevents us from recognising the "oneness of the totality of things," and is contrary to the divine law of compassion. We would then be able to discern the true from the false, the real from the unreal, and discriminate between the essentials and the non-essentials in our daily life. In reality, "nothing matters much and most things matter not at all," and so we should learn not to live on non-realities which make our whole life, from birth to death, a continual unreality, a continual unhappiness.

We should also purify our hearts from all religious hatred and antagonism, all bigotry and superstition, all sectarian rivalries, all dislike of the faith and

customs of another. A Master says: "You must feel perfect tolerance for all, and a hearty interest in the beliefs of those of another religion, just as much as in your own. For their religion is a path to the highest just as yours is. And to help all, you must understand all . . . So look kindly, gently, tolerantly upon all, but upon all alike, Buddhist or Hindu, Jain or Jew, Christian or Muhammadan." We must combat prejudices and keep ourselves open-minded and accessible to new ideas, so that we may enter by thought and sympathy into other movements, not specially our own, and thus mix in helpful relationship with all hopeful and aspiring individuals. We should try to cultivate a feeling of devotion, let the feeling of devotion go out unstinted, go out fully and freely when we feel the impulse in our heart, and should develop steadfastness and gentleness and recognise greatness wherever seen, as by these qualities alone shall we be able to recognise the Great Teacher when He comes.

Another important personal preparation is study, because "neither art nor wisdom can be acquired without preparatory learning," because "only the wise man can be wisely useful" and because "however much you wish to help, if you are ignorant you may do more harm than good". Many in the outer world may be indifferent, but some person may unexpectedly develop an intelligent interest in the subject and may ask for full information; and so we

should be prepared with as much ready information as possible bearing upon the work, and should study not only the reasons which have led us individually to the belief in a coming Teacher, but also those which have inspired others. Further, the message of the Lord will be a message of love, so we should strive to strengthen the love element in our nature in order that through keener sympathy we may better understand the problems of modern life and the way to solve them.

It is necessary to fashion our feelings and our thoughts on an impersonal and spiritual basis—to acquire an attitude of ever-ready willingness to serve wherever service is required and to put aside personal desires, personal ambition and personal wishes. We should study the qualities which go to make a spiritual man who in all ages has been misunderstood and condemned, and thus understanding something more of the real meaning of spirituality, should try to raise our spiritual nature above our intellectual and emotional natures.

That inner work must be started immediately, for as a Master has said: “The process of self-purification is not the work of a moment, nor of a few months, but of years. . . .”

Q. Why is activity in the outer world necessary to prepare for His coming and what should be the keynote to that outer work?

Ans. Some people are a little apt to stop at the beautiful thought of the coming of the World-Teacher. They are content to indulge in ecstatic meditation, dreamy reverie or a self-satisfied happiness independent of the welfare of the rest of the world. They send out some sort of kindly and devotional thought, kindly thoughts towards their brothers, and devotional thought to the World-Teacher Himself. Though that is true and noble work, we should not stop at that. We have physical bodies, and since it is to the physical world that the Great Teacher is to come, we must do something definite on the physical plane to prepare His way in the world.

We who are in the fortunate and enviable position of knowing the great momentous truth about the early coming of the World-Teacher, have that sublime truth entrusted to us for wise dissemination and consequently have the serious responsibility of spreading it throughout the world generally, and specially of course throughout that particular part of the world in which we habitually dwell.

Again, He has said: "When the world is ready by your work, I shall come." And it would be a poor preparation if, while making ourselves ready to know Him when He comes, we should be unready for His work. The result would be that, at the best, we should be but uninstructed and incapable servants when He actually comes and wishes to make use of us; at the worst, that we should reject Him after all.

As we have seen before, the advent of the Great Teacher depends largely upon our united endeavours to prepare the way for His coming by inner and outer activities; but the object of our attainment being in an indefinite future we are apt to let our present efforts become too nebulous and incoherent. We should "remember that, to be useful to mankind, thought must result in action. There must be no laziness, but constant activity in good work". We may have high ideals, but ideals by themselves are useless unless we put them into practice. Beautiful theories, however noble they may be, do not of themselves suffice. It is only by putting them into practice, that we can achieve anything in this world. When enthusiasm delights not in action, it sinks into cloudy mists of emotionalism and dies by degrees. In fact, it is difficult, if not actually impossible, to keep at a high pitch of enthusiasm and expectation unless we can translate that enthusiasm into concrete action and relate such action to the future. Pure and unselfish enthusiasm will also inspire us with new ideas and new methods of carrying out our work. We should, however, be careful and utilise the divine gift of common-sense which will prevent us from being ridiculous. In short, will combined with thoughtful and impersonal action should be the keynote of our work; "for all helpful, unselfish work is the Master's work, and you must do it for His sake." "You must be so filled with intense desire for service

that you are ever on the watch to render it to all around you—not to man alone, but even to animals and plants.”

Q. What, now, is the outer activity itself, which is needed as preparation for His coming?

Ans. We owe a special duty to those with whom we habitually come in contact. So without pushing the work unduly to an extent that may raise opposition among those who are hostile, we should first try in our own small circle to familiarise the minds of our friends with the idea of the Coming. We should also proclaim His near advent by speech and through books, pamphlets, articles in papers and other ways to those who have not yet heard of that Coming. We should familiarise the world with the possibility which to us is a matter of belief, and thus try to influence public opinion, so that when the great event takes place, it will not come as a shock, but rather as the outcome of a general expectancy.

Some minds may be already aspiring towards a larger light. In that case we should endeavour to personalise those aspirations, or at any rate to breed a sense of expectation which may go far to kindle recognition when He comes. But the typical modern mind is likely to regard the coming of a World-Teacher with suspicion and mistrust, if not with sheer unbelief. Our task in that case should be to

try to make a breach in the walls of intellectual unbelief and win an acknowledgment of the possibility of the Coming, either by meeting intellect with intellect or with something higher. We can marshal before a man all the arguments about the near advent of a World-Teacher, or awaken within him that mysticism which, however deeply concealed it may be beneath the folds of intellectual scepticism, is latent in every man and is very likely to be awakened by proper stimuli.

There are different ways of appealing to different types of mind and it is for us to choose the one which may be the most effective. We should therefore first ascertain the way in which the knowledge of the near coming of the World-Teacher will be most easily recognised and accepted in any particular locality, and then arrange the propaganda in a way that may afford food for the differing temperaments of the people whom we expect to reach. While the propaganda must be largely intellectual in character, some temperaments respond more rapidly to a stirring of the emotions; and as for some the eyes of the mind have to be opened, so for others it is necessary to open the eyes of the heart. There is no inconsistency in adapting the one great truth to the needs of many minds. Some of a deeply religious nature respond with their whole inner convictions. Others there are, not specially religious, who yet feel the faith arising in them because it seems impossible for

civilisation to go much further along the present lines of cut-throat competition. According to the nationality, religion and temperaments of the people whom we expect to reach should be the method we adopt, and there our discrimination will be tested. In different countries we can appeal to the people, basing our arguments on their own scriptures and pointing out the evidence in the scriptures of others who also are looking forward to the Coming.

But the World-Teacher does not come merely to lull the world into a blissful repose or pour upon it waves of compassion and good-will. He comes to instil into us fresh vigour for better efforts, to proclaim remedies for problems which have as yet defied solution and to create a new standard of living which will be sufficiently of the world to be attainable by those living in it.

Preparation for the Lord's work consists, therefore, not merely in spreading the knowledge of His coming, but also in undertaking all useful activity which aims at an increased orderliness and efficiency in life. A great Teacher once said that in all the world there are only two kinds of people: those who know, and because they know, are working; and those who do not know and are therefore idle. We should therefore undertake all useful activity in His name, and, further, try to understand the various forces at present working in the world and endeavour to use our intuition to determine how best to guide them in

the direction in which the World-Teacher will desire the world to grow.

From the profound desire to help our fellow-men without selfish motive will flow such wisdom as we need for our guidance and as will clear our minds of the mists of heredity and environment which, all unknown to ourselves, are clouding them. Unfortunately, even those who are very broad-minded in regard to scientific research and yield gracefully to the evidence of science on some point where such evidence is in conflict with their orthodox religious belief, are often most narrow-minded with regard to religious research, especially when by such research their beliefs appear to conflict with those of other faiths. Again, the leaders of our day, both political and social, have an outlook so narrow and biased that it approaches selfishness. The politician works solely for the benefit of his country, giving weight to international welfare only when it coincides with that of his own land, while for the social reformer nothing exists except his own pet theory. But our inner preparation ought to have already taught us the very difficult lesson of putting aside intolerance and our personal predilections and prejudices. Each one of us should therefore identify himself, *without party or sectarian spirit*, with at least one problem of modern civilisation and try to solve it from the special view-point of the near coming of the World-Teacher, in the light of the general lines of

the teaching—the teaching of unity and co-operation, love and brotherhood—which the World-Teacher is expected to deliver to the world when He comes.

There are four principal lines of activity required for preparation ; political, social, religious, educational. We should be acquainted with the history of our country, and its political condition described impartially, with the social conditions and the lines along which efforts are being made to find solutions, with the fundamental principles of faiths other than our own, and with the principles of education on the basis that all knowledge must be a link between the higher life of the spirit and the lower vehicles of man. We will thus be able to write or speak intelligently on the problems of modern life and will not only be in a position to know in what direction reform is actually taking place, but will also be able to sense the probable lines along which the real solution lies. We should try to spiritualise commercial, social and national life by bringing into them a high purpose, an unflinching honesty and honour, a sense of kinship with and responsibility towards others, that will presently become a pattern, leading men by example and by life to a nobler and happier social order.

The Lord is coming as the great Reconstructor along all lines of human activity ; and the destruction of the old forms, which is proceeding with such terrible swiftness, is for the purpose of realising the

life which is being quickened by His approach. A very real duty therefore falls upon us of also putting ourselves in sympathetic touch with every form of Reconstructive Idealism which we feel to be upon the lines of His future work, of thoroughly attuning ourselves to that great movement of Ideas which He will bring to fruition.

This, then, is our immediate duty—the preparation within and the preparation without. When He comes, we cannot appear before Him with empty hands, but like the Wise Men who set forth with treasures to lay at the feet of the Divine Child, we should, from the utmost depths of our hearts and souls, present unto Him the frankincense of our noblest thoughts, the gold of our purest actions and the myrrh of our abundant sacrifice. We should give all our intelligence, will and heart to our work for Him, train ourselves in the waiting time to be efficient and practical helpers of the Great Lord when He comes, and, above all, never be afraid of frankly declaring that we are looking for His coming.

Q. But every one cannot do so much. How can people of mediocre ability help in the work?

Ans. It is true that all are not philosophers or statesmen, religious teachers, reformers or educationists, but all, even people of ordinary ability, can dream, think and pray; and their thoughts may be

the scaffolding of many a beautiful building if they only put themselves whole-heartedly into those thoughts by quiet meditation. They can liberalise thought in every direction by inducing people to think on that which they have in common, fasten their attention on common beliefs and forget their differences; for people differ on trifles, whereas the things which unite all are always the great, the really important things. They can help by their thoughts of love and make a channel for the mighty force of the World-Teacher which is constantly being outpoured for the help and guidance of those working in the outer world. The outer work cannot be properly done unless the inner force is there, nor can inner force work except through appropriate channels. The Lord of Compassion is coming to found a new world on the principle of love, and will therefore require many types of builders to help Him. So all are wanted, dreamers and idealists, students and mystics, practical workers and businessmen and women.

Moreover, what is wanted in His worker is not so much perfect capacity as perfect trust and determination to serve Him. A Master once said: "He who does his best does enough for Us." So every one should do whatever he can amongst his friends and relations, and every one who is really earnest can engage in any of the following minor activities of no small value—

RELIGIOUS :

Helping in the proper management of churches or temples.

Organising devotional meetings, *bhajans* or recitations.

Making festivals, etc., attractive.

SOCIAL :

Work for women.

Child welfare.

Visiting jails.

Visiting hospitals.

Village or town sanitation.

Temperance.

Prevention of cruelty to animals and other living things.

Co-operation among working classes.

Practical humanitarianism.

Providing healthy amusements for the people.

Reform movements as to food, hygiene, etc.

EDUCATIONAL :

Night schools for labourers.

Schools for depressed classes.

Helping movements like Fraternity in Education.

League of Parents and Teachers.

Working for Libraries, local and circulating.

LITERARY :

Writing pamphlets, leaflets, articles, reviews, reports.

Collecting quotations from the scriptures.

CITIZENSHIP :

Joining Boy Scouts.

Seva Samitis.

Seva Sadans.

Social Service Leagues.

Q. Grown-up people with physical strength and mental ability can help a good deal in the preparation of His coming ; but what can the very old and the very young do in that direction ?

Ans. The work in connection with the Lord groups itself in three classes :

1. Preparation for His coming.
2. Service and assistance to Him when He is on earth.
3. Continuation of His work after He has left.

When the Lord comes, He will work in all the worlds, visible and invisible, and there will be plenty of work to be done on the astral plane, for on that plane are ten times as many to be helped as there are here. So although those who are now quite old will

scarcely, in their present physical bodies, see the coming of the Lord, they will, if they are earnest in His service, have the privilege of working under Him on the astral plane. Again, they will come back swiftly through the gate-way of birth, though even then they will be young boys and girls when His feet tread the earth. On them in their new young bodies will fall much of the burden of the later work of the Lord, to take up the powers that He will send forth and cultivate the seed that He will sow.

But it is not the old amongst us, now fossilised into indifference, who will build the kingdom of the Coming Lord and start a new civilisation based on love and brotherhood. His appeal will be to the young whose hearts are warm, whose brains are keen, who feel the longing to labour, to love and to sacrifice, and who will be the growing body of disciples that will surround the Lord when He comes. To the younger amongst us we should therefore look with hope and give them all opportunity for fresh initiative and new departures, for things are so guided that those who have known Him in the olden days and loved and served Him in the past, are brought forward to take up the work again in the near future while He is on earth and continue it after He has left. So we should encourage those who, though young in body yet old in wisdom and service, are the sign of the new departure, are the welcome and the heralds of the coming Teacher.

Q. But if a man wants to do some special work as preparation for His coming, what should he do ?

Ans. That depends on capacity and aptitude. There are many departments that have to be filled in the great work that now lies before us and all cannot work in the same way. No two individuals have the same degree of moral and intellectual development, and unless each can be examined and dissected separately, it is impossible to say exactly what is suited to the temperament and capacity of a particular individual.

One thing we may do well to remember. If another man is doing some useful work on a special line, we should not rush into that particular work and try to do it on that same line ; it is the gaps that need filling, and not the places already filled which need to be doubly filled. So we should rather seek to find the vacant places to make the whole work complete, than try to duplicate those which are already filled.

Moreover, if we want to be the Lord's workers, we should be willing to take up any work necessary in the great preparation, and do it whole-heartedly, whether it seems to us large or small, prominent or obscure. Oftentimes, the work that seems obscure is really very important, just as the inner part of some machine, like a little hidden spring, is vital to the working of the great fly-wheel of the machine. "Remember that you must not judge by the size of the thing. A small thing which is directly useful in

the Master's work is far better worth doing than a large thing which the world would call good." Thus that work is great which is the Lord's work. We must always be on the alert and make all life consist in doing His will, and half our training lies in seeing a signal when given, and answering a call which other ears do not hear.

As the Lord's workers, we should have belief in the power of love—the love of our fellow-men and a warm sympathy with all suffering—faith in the Lord's work and ready co-operation with all fellow-workers, of even different creeds and nations, in the same cause. Circumstances are very often useful things, and our special capacities are indications of what we ought to do when an opportunity comes in our way, and the whole-heartedly and thoroughly grasped opportunity shows capacity, and opens up the way, for further employment.

Though we can help in various ways, the greatest thing that we can all do is to live the Christ-life ourselves, so that we can even now be channels through which can pour the power that is preparing the world and through which presently can flow the far greater power of the World-Teacher when He shall come.

Q. How will one know Him when He comes ?

Ans. There are no outward marks to recognise a Great Being and it is not by outer signs that we shall

know Him or recognise the greatness which is of the Spirit and not of the flesh. Says the Lord Krishna in the *Gītā*: "The foolish disregard Me, when clad in human semblance, ignorant of My supreme nature, the great Lord of beings."

Whenever He comes, the might of His love and the splendour of His power will assuredly be there, but how many of us can see the Heavenly Presences and the power and the glory of the higher planes? Because the world sees only the veil of the flesh, therefore to it "the day of the Lord so cometh as a thief in the night". Only those in whom the mystic Christ is developing, who have the eyes to see—"other, larger eyes than ours"—and the ears to hear—the spiritual sight and hearing—can know Him in His living reality; only the realisation of the God within may enable us to see the God without. "Verily the Mahātmās (Great Souls) partaking of My divine nature, worship with unwavering mind, having known Me, the Imperishable Source of beings." So we must first perceive the Christ within ourselves before we can recognise Him in the world outside. "Neither to here nor to there, but within thee, O Soul, look for the coming of the Christ."

There is only one way of knowing a great Spiritual Being—by being a little like Him—for one great rule runs through all nature that we can recognise only that to which we can respond—can know only that to which we are capable of answering—or as Mæterlinck

puts it: "It is only by revealing the divine that is in us that we can discover the divine in others." The condition of knowledge is that we should modify part of ourselves to answer to that which comes to us from outside. We see only because we have ether in our body, and the ether in the eye can be thrown into vibrations by the waves of light, waves of ether, and we see because we can reproduce. The same is true of all our senses. There are millions of other vibrations beating up against us, but we do not know them because we cannot reproduce them. Similarly, the man who has developed within himself the spiritual nature can answer to the spiritual vibrations of the universe, because he can reproduce them within himself. So in moral characteristic and spiritual nature we can recognise only in proportion as we reproduce. We may reproduce poorly; but unless we reproduce, however poorly it may be done, unless in ourselves there are some of the qualities which shine out so gloriously in Him, we cannot know Him—the Lord of Love—as the World-Teacher, even though He Himself come before us.

Therefore to know the Christ when He comes, we should cultivate the spirit of the Christ—to bear insult with forgiveness, to bear accusation with silence, to refrain from anger, to develop gentleness, and all the qualities which go to the making of a spiritual man, to prevent the spiritual energy from

leaking away through the pin-prick holes of the daily minor faults of temperament and character, and not only to check the tendency to decry the great or to find fault in what is noble, but to recognise and reverence greatness in whomsoever shown. If we would know the Lord Krishna when He comes, we must be like Trivakra who gladly poured out her most precious gifts upon Him and not like the Brahmans who were too busy to attend to Him. We must also put away the prejudice against different race bodies and give up the old Jewish spirit of exclusiveness, which was so largely responsible for the rejection and murder of the Messiah by His own people when He came to them and when they found that He did not fit in with their idea of the Messiah. In every one that we meet, we should try to see the best and not the worst; meet every one, be it even the criminal, as the potential saint. "I said ye are gods," says the Christ, quoting from the Proverbs. He speaks of the oneness of our nature with Him, "I am the vine and ye are the branches." Says a Master of the Wisdom, a disciple of the World-Teacher Himself: "Learn to distinguish the God in everyone and everything, no matter how evil he or it may appear on the surface." For God is in every man—every one is an evolving son of God, growing into the perfection of the divine Father—and if we do not see Him, it is our eyes that are blinded; and if we would see the divine in its

mighty perfection in a Christ, then should we see the Christ in our poorest fellow-man or fellow-woman, for verily then we shall be attracted to Him when He comes and come into direct contact with His beneficent personality.

Thus we must try to make ourselves into copies, however faint, of His marvellous perfection, reproduce some slight touch of His infinite love, His all-embracing compassion. This compassion is *not* sentimentalism; it is *not* the pity which is evoked at the sight of a poor and worn-out beggar, nor is it the feeling of tenderness of a mother for a child; it is infinite and blissful wisdom combined with infinite pity which seeks to destroy the miseries of all beings. It is "the wisdom which enables you to help, the will which directs the wisdom, the love which inspires the will . . . Will, Wisdom and Love are the three aspects of the Logos; and you who wish to enroll yourselves to serve Him, must show forth these aspects in the world".

By continual effort to imitate Him in heart, in mind and in act, we should reproduce within ourselves an organ of knowledge which, however feeble, is able to recognise greatness, because it can partially reproduce its mighty vibrations. By taking up any characteristic which we know is in Him and meditating on that in our heart, the thought of Him will gradually weave a link of love binding us with Him, and the creative power of thought will build our

character and ennoble our nature. As Pythagoras truly said: "Vigour and strength of body are the nobility of cattle; but the rectitude of manners is the nobility of man." Verily it needs an arduous preparation—a persistent training, a special understanding—to be able to respond immediately to the noble appeal of the Master of Compassion.

We shall know the Teacher also by the teaching that He will give, for the Teacher will be justified by His teaching. We think teaching is always "saying something": it is "*living* something" as well, as was shown by the Lord Christ during His last advent. And the teaching of that same Supreme Teacher may consist even this time more in the life He Himself will lead and in His own relation towards others than in His preaching. But again, to recognise the spirituality of the teaching if He puts that teaching in a way different from that to which we are accustomed and presents some great spiritual truth from a new aspect and in a new light, we should first try in our own selves to develop the spiritual above the intellectual and the emotional, and unfold in ourselves the spiritual life which recognises its kin when it sees spirituality in its highest and most wonderful form.

Thus the Teacher will be recognised by His life and His teachings, by the perfection of His Christ-like qualities, by the fulness of His spiritual stature. Many will recognise Him by the peace which His

mere presence will bring them, while others will know Him through an inner recognition which cannot be translated into words.

Let us not be among the crowd whose ears are deafened by the tumult of the world, so that they cannot hear the voice of the herald of the coming day; let us not be blind to the light of that dawning as were so many when He came into Palestine, when, as Sir Oliver Lodge says, "His advent was the glory, His reception the shame of the human race."

Q. But when the Supreme Teacher came formerly as Shri Krishna and then as the Christ, there were many opposed to Him. Will there be opposition even this time, and if so, why? Also, how should we meet that opposition?

Ans. Great religious teachers in the past have always met with opposition. Men plotted to kill Shri Krishna and the Buddha, but they did not succeed, though they killed the Christ in Palestine. People like Shishupāla, Duryodhana and Jarāsindhu derided Shri Krishna and looked upon Him as an ordinary person, though the Sages knew His true nature and made no secret of it. Some of His own relatives even suspected that He had stolen the precious stone called the Samantaka Mani. We remember also the opposition of Devadatta to the Lord Buddha and the blindness of vision and the hardness

of heart of the Jews during the last manifestation of the Lord of Love. Despite the magic power of Their personalities, there were some who could not feel it, some who were indifferent, some who were hostile.

On these analogies we may expect that there would certainly be some men who would ridicule Him, for those who live in darkness resent the splendour of the light. We also know that an ideal, however sublime in itself, if it nowhere can come into touch with a man whom it is meant to attract, will not only fail of its purpose, but will, on the contrary, repel him and arouse his opposition. In fact, contact with any great perfection has a double action of attraction and repulsion. It attracts those of like nature having some share in that perfection: it repels others who have not any of that perfection. We often imagine that the presence of the World-Teacher in our midst could draw out only that which is most beautiful in human nature; but this is not the case. The warmth of the sun encourages weeds as well as flowers, and the vibrations of a great Spiritual Being may quicken into life faults and weaknesses as well as virtues. Thus the presence of the World-Teacher will draw out the best as well as the worst in human nature, will bring out the good as well as the bad qualities of those around Him.

Again, in the world at any given time there are those who are certain they know and are ever in a

combative mood. So when a fact is brought to their notice which perforce must modify their convictions, they reject that fact as untrue or as of no consequence. Therefore when the Great Teacher comes and points out fact after fact not dreamt of in their philosophies, they will disbelieve and criticise Him and draw attention to contradictions between what He says and what He said of old in Palestine, not knowing that what is attributed to Him in His last incarnation was perhaps not spoken by Him at all. Such persons cling to the form, and when the Life demands a purer and larger channel, they will not let it go and accept the new form the Great Teacher brings, but are likely to oppose Him when He comes. Therefore though there will be many who will love and reverence Him, there will also be others who will revile Him and try to injure Him, if not by deed, then by thought and word.

We may take it then that sheer unbelief will be the natural attitude of the ordinary men towards the World-Teacher. They will regard the message of His coming with suspicion and mistrust and ask: "How do you know?" They have every right to be cautious and critical and even sceptical, but they should also be patient and fair and be neither guided by dogma nor start with a preconceived notion of what is possible and what is impossible. And though it may be sufficient for ourselves to feel swift intuition and to believe, we must be able to justify that

intuition at the bar of reason and make our belief perfectly clear even to the most logical mind. The reasons we have adduced before in support of our belief will probably suffice to win an acknowledgment of the possibility of another manifestation in our own day. We may add that even if we are in error, none need seek to oppose us as the belief is not only harmless, but is doing positive good to the world at large and to ourselves.

Some will even criticise and comment upon the message of His coming with hostility, but we should be tolerant even to the intolerant and meet all opposition, even when discourteous, with good-tempered indifference. We must remember that disbelief too has its value, because as Shakespeare says: "Opposition gives opinion strength."

While encountering opposition, we should bear in mind the words of a Master of the Wisdom: "Remember that though a thousand men agree upon a subject, if they know nothing upon that subject their opinion is of little value." Though a thousand blind men may agree upon the non-existence of the sun, their opinion does not affect a man who sees. When He comes, the world will mock as it mocked before, but facts do not change because of ridicule. And every difficulty that we now meet bravely, every obstacle that we now overcome with courage and strength, means one difficulty less and one obstacle removed from the path that those blessed Feet shall

tread. Far better that they should ridicule and scoff at us, the servants, than at the Master, the Lord of Love, when He comes, so that some of the opposition may exhaust itself beforehand on us, and some of the arrows of scepticism break on our breasts and be blunted, ere He, the Master of Masters, shall come to face the unbelief of the world.

Great will be the call upon our courage and heroic qualities, and complete must be our disregard of the opinion of the world. When we see opposition outside or when we are assailed, we should let the ancient words of the Christ ring in our ears: "Let not your heart be troubled, neither let it be afraid." Therefore while there is still time, we should make ourselves strong, so that when the hour of trial comes we may endure.

Q. Will His own Church, the result of His last efforts to teach the world, receive Him?

Ans. The Christian Church which specially claims Him as its own will be tested when He comes, as the Jewish Church, which claimed a sort of monopoly in the Messiah, was tested 2,000 years ago.

The Christian world of to-day is divided into over three hundred sects. Still in every Church probably some will recognise Him by intuition, though perhaps a great majority will not own Him for the reason that His teaching will come in a new and wider form.

We know that many of those Churches now cling to their own usually somewhat narrow statements of His older teaching, and in many cases having altogether abandoned the original teaching have set up a system of their own, based upon a distortion of certain statements attributed to Him. We have seen before that the Christian Bible was written by four disciples at the abbey in Alexandria, and this view is supported by the general conclusions of the higher criticism, especially by the book, "Not Paul, but Jesus," written by an accomplished writer on Biblical subjects. The present-day Theology of the Christian Church, which is the bone of contention among the different sects, is largely to be attributed to S. Paul, while the teachings and sayings of the Christ Himself, as reported in the Gospel, are clear and simple. For example, in His account of what is called the Last Judgment, He does not ask, "Do you believe in Me?" or "Did you attend Church regularly?" but inquires, "Did you feed the hungry? Did you clothe the naked?" This means that according to the Head of the Christian Church Himself, it does not matter what anybody professes to believe so long as he behaves as he should.

Now, all the groups of Christians of different sects, while they agree on every point of real importance, differ, not on momentous principles, but on the minutest points of practically no importance. The Arians breaking away from the orthodox theoretically

on the insertion of a single dot (like a full stop) in a certain Greek word—whether it should be *homoousin* or *homoiousin*, whether Christ is of the same nature as the Father, or whether He is of like nature with the Father—and the whole of Christendom splitting into two parts—the Greek Church and the Roman—on the question of the procession of the Holy Ghost—whether the Third Person of the Blessed Trinity came from the Father only or from the Father and the Son—are the kind of things about which religious sects have been disputing, though we may observe that both of them are questions upon which no one can possibly have any reliable information and that neither of them can possibly matter in the least to any human being. Holding the same broad beliefs they again differ in petty questions as to Church government—whether a baby may be baptised or whether he must wait for it till he grows up, whether a priest may wear a particular dress, and so on.

Thus the Church members and Officials with their dogmatism and insistence upon forms, with their exclusiveness, pomp and intolerance, not following the first principles of the teachings of the Christ and quarrelling over petty things supposed to have been said by Him, are not likely to accept Him when He comes. Referring to the prophecy of many false Christs in the latter day, some will have an excuse to say that He may be an "Impostor". Many others

with no compelling intuition will be cautious and will take the general attitude of holding back till He has justified Himself ; but a great number will reject Him, as the Arabians 42,000 years ago had rejected the Manu, in His own Name.

Perchance some in the Christian Church will recognise Him by His Wisdom and supreme compassion. But if they insist on His coming in the garb their thoughts have made for Him and forget that " God fulfils Himself in many ways " and not according to their measure of Him, He may pass unrecognised because of His not fulfilling the expectations which they have been accustomed to associate with Him. Last time when He came, " He was not Jew enough for the Jew, not Roman enough for the Roman, not Greek enough for the Greek. He was too big for them all." So this time He will not be Protestant enough for the Protestant, Catholic enough for the Catholic, Broad Church enough for the Liberal. He will be too big for them all. Coming again with a message for all mankind, He will not be Hindu enough for the Hindu, Muhammadan enough for the Muslim, Buddhist enough for the Buddhist, nor Christian enough for the Christian. He will be too big for them all.

The Christians think that He will certainly come as a Christian, and yet to what particular sect in the Christian Church would He choose to belong ? If He came as a Catholic, Protestants will reject Him ;

if as a Protestant, He would be rejected by both the Catholics and the Protestants except by that particular sect to which He adhered ; while, as is very likely, if He came from the East—the home of spirituality and of all the world's great Teachers—as the adherent of one of the more ancient of the world's faiths, He would probably be despised as a coloured man by the arrogant people of the West, and in some of the British Colonies He would not be even allowed to land.

As stated before, the Christ has been glorified by the glamour of the ages upon Him, by the wonderful radiance which the worship of the millions has shed on His figure. But we are not much changed in mind and heart from the herd that stoned Him before, and if that Eastern Jew, that dangerous seditionist, that “blasphemer,” “deceiver,” “friend of publicans and sinners,” were to come in the midst of our respectable Christians of to-day with their complacency, self-esteem and race-prejudice, they would either be ashamed of such a Christ, or with a superior smile of contempt reject Him.

Q. But few are likely to have belief in the Coming, at least in the near future ; so what of those who are incredulous as to the message of the New Advent ?

Ans. As a Great One has said : “ The pendulum has swung from the extreme of blind faith towards

the extreme of materialistic scepticism." Scepticism, however, does not alter facts, nor can the oratory of the unseeing annihilate the convictions of those who see, for as Mrs. Besant pithily puts it, "Ignorance can never convince knowledge." But again, "Faith cannot be taught or forced; neither if true, can it be really destroyed." This being so, belief, however true, cannot be forced on a man, and we should "degrade not truth by forcing it upon unwilling ears". If the message is true, neither unbelief nor violence will make it less true.

"And I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts, v, 38—39.)

The Teacher will be justified by His teaching; meanwhile the wise course for those who disbelieve in the Coming is to wait quietly and see what comes of it. They should watch His handling of all the deep problems after He comes, and not be hasty in their surmises, conclusions and judgments. They should be receptive of light from every source, desiring with the dying poet for "more light," and remembering the scripture that says (Proverbs, xviii, 13): "He that answereth a matter before He heareth it, it is folly and shame unto him."

It is an undeniable fact that the vastest number ever counted begins at the very beginning with one.

In all changes it is the minority that leads the way. Nature always leads by minorities, contrary to the democratic way of government. She always chooses her leaders along new paths as units, or as a small minority, followed generally by an increasing number; so that all great movements begin with one, then go on with a group gathered round the one, then onwards until large numbers of the people accept them; for it is quality, not numbers, which is the really important thing in evolution. It is not the size of the animal, but the quality of the brain, which in the physical world gives leadership.

Whenever, not by reasoning but by direct experience the stock of knowledge has been enlarged, or when a revelation has come to the human race through the agency of higher powers, it is not the wise but the simple who are the first to receive it. The simple may be mistaken, just as, on the other hand, the eyes of the learned may be closed to anything which appears disconnected from their previous knowledge. For it is inevitable that any new order of things must be so disconnected, and some little time must elapse before the weight of facts impels the learned in a new direction, even though the so-called simple, but really the intuitive, may meanwhile be absorbing direct experience and forging ahead. It would not therefore be right for us to force on any man the belief in His coming, even

though such a belief is really an opportunity as well as a responsibility.

Q. Why should belief in His coming be an opportunity as well as a responsibility ?

Ans. It is an opportunity because a person with belief in His coming, can, by helping his fellow-men in His name, partake more and more of the nature of Him who is to come. An opportunity to prepare the world for His coming is given, and if one man will not take it, there are invariably others ready to step in and do the work. Again, only a few, while He was yet amongst us in this outer world, embraced that priceless opportunity of speaking with Him face to face, as men who know and follow their Lord. Very often people say, "If I could have heard Him speak, if I could only have devoted the whole of my life to His service when He was on earth, how happy I should have been!" Such an opportunity will be given shortly, and it is worth while trying to take advantage of it. A glorious opportunity of this sort comes rarely, only once in two or three thousand years, and the opportunity grasped now will give a larger opportunity for unselfish work in His name in the future. Many to whom the opportunity is offered will cast it aside; but that is all the more reason why those who believe in His coming should work with greater vigour so as to atone for the defection of the disbelievers.

It is also a responsibility in the way of searching out all possible ways of usefulness, because it is the duty of persons who believe in His near advent to prepare the world by working daily for Him—spreading the message of His coming and undertaking all useful activity in His name—and each day when no such work is done for Him makes His presence a little less real. Those who have a profound belief in His coming should not rest content with the greatness of their belief, for mere belief will achieve nothing in this world ; it is action, impelled by strong faith, that counts and helps. Further, those who believe in His coming and have pledged themselves to assist Him when He comes can assist Him effectively only in so far as their characters are able to grasp His work, and that lays on them the duty of training their character to do the kind of work which He wants done. Again, as the World-Teacher and the Saviour of all humanity He has the world's interests at His heart, and is identified, not with the interests of any one class or caste or religion or nation, but with the best interests of all humanity ; similarly, His followers and agents should have, not a one-country or one-religion standpoint, but a world-attitude—should be ready to do His work *for the world*, should be thinking first in terms of the world, and, after that, visualising their country or their religion from that central standpoint. Moreover, if they believe Him to be the World-Teacher, it is their duty to accept Him fully,

and to adopt, not the ordinary attitude which the world adopts towards its teachers, of asking them to justify themselves, but the attitude of a true Shishya, that is, a 'pupil,' utterly open-minded and willing to leave all his past traditions in order that he may understand his Teacher. "If you have not yet seen Him, you must still try to realise Him and trust Him, because if you do not, even He cannot help you. Unless there is perfect trust, there cannot be the perfect flow of love and power." This means complete trust in the Teacher and whatever is the message which He proclaims, and an intellectual detachment from the traditions of the past, from all its religions and sciences, from all its ideas and customs. The world has a right to ask Him to justify Himself, but those who believe in His coming have a higher duty resting on them, and that is the duty of preparing themselves "first, to be His followers and, second, to be His agents" and workers. What He wants is not so much perfect capacity as perfect trust and determination to serve Him, and those with belief in the near advent have the duty of living up to the ideas professed by them.

Q. But religion has been fully and finally stated and cannot need any new form as "it is the Faith once for all delivered to the Saints," and no one, however great, can add to it or alter it. Why, then, is

teaching by another Teacher necessary? Why should we want fresh teaching when we have not begun fully to live the old?

Ans. The faith may have been once for all delivered to the Saints, but we do not find that it was once for all fully understood by the Saints or by anybody else. Truth though explained in a hundred different ways can never be fully expressed, and many Teachers are necessary to make us understand the many-sided Truth. By the evolution of humanity through ages our intellect grows stronger and love wider and deeper, so that we are now able to understand more of the great truths than our forefathers were ever able to do. Thus though the truths may be eternally the same, a restatement of them may well be beneficial. Also, our presentation of the eternal truth is limited after all, however beautiful it may be and however satisfying to us. It is a sacred vessel filled by the Masters of the Wisdom, the Mahātmās: it may not be able to contain a further outpouring from the same inexhaustible source. The Christ said "Neither do men put new wine into old bottles: else the bottles break and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." (Matthew, ix, 17.) Again, a new presentation from time to time is an absolute necessity. What was suited to the needs of the people two thousand years ago obviously cannot

be fully suitable for us to-day with our wider knowledge of nature. As scientific teaching represents an actual reality, Science ought to be the handmaid of Religion, and there must be no such opposition between them as we have had through many centuries. A religion which does not harmonise with scientific teaching stands to a large extent self-condemned in the minds of thinking men. It is not that true religion does not harmonise with science ; it is itself the science of the higher worlds, the science of the spiritual. But the fundamental difference of view between true Religion and *modern* Science is that the one concerns itself with a study of Life, of Consciousness ; the other with a study of form, of the vehicles of Consciousness ; with the physical phenomena of this and other worlds ; with what can be brought through the physical brain and senses alone. Modern Science is a systematised knowledge of sense phenomena only, and many of its conclusions are erroneous as it hesitates to go beyond the senses even where psychical phenomena like sleep and trance manifestations are concerned. " In old times Religion and Science were one, wedded together, and there was no discord between the Intelligence and the Spirit." Modern Science in its self-sufficiency and materialism once disbelieved in Religion and was antagonistic, but materialism with its absurd theories is happily now a thing of the past, while opposition and disbelief have gradually subsided. God's laws

are the same on every plane, and as Tennyson says : "Nothing is that errs from law," and true religion must and does accord with everything we see about us. So we want a new Teacher, not to give us a teaching new in its essence, but once more to promulgate the same old truths dressed in new garbs, with some beauty of expression which may appeal to the modern spirit and which may be exactly suited to us in this present day.

Moreover, although in the various scriptures we have records of what the Great Teachers are reputed to have said, we know that we have only the reports of what those Great Teachers are *supposed* to have said, and in most cases these reports were prepared long after the time and coloured by the knowledge of the writer, who must have reported, not what the Great Teacher had said, but his own individual understanding of the statement, which might or, very likely, might not have represented Him accurately. Thus all truths being one, we cannot revise Truth which is God's, but we may revise the statement which is man's, and without doing violence to it put it in a new way acceptable to the wider knowledge of the present day.

Then again, reproclamation of the old eternal truths is necessary, as with the passage of time the truths may be and have been seriously misrepresented and distorted out of all recognition, and the meaning of the original teaching has been obscured by the

accretions of rites and ceremonies and the wrong interpretations of basic truths.

It is true that we have not begun fully to live the old teaching which is true for all time. The reason is that we evade our responsibilities by saying that when the Christ came to earth, He knew nothing of the complications of modern civilisation and had not to deal with any of the problems of our complex modern life, and that though His teaching is beautiful, it is impracticable for this hustling, bustling world of to-day. Also, though there are many *individuals* in every nation who are trying to mould their lives by the eternal precepts, there is not one *nation* which puts them into practice, for we find that all nations, while pretending to believe the precepts, give them the lie by every arrangement that they make for defence of themselves and attack of their brother-nations, and in every class-division negate the principles that they acknowledge with their lips. In recent years there is much talk of reconstruction of civilisation. Truly, politics, economics, social philosophy—all can guide, but they cannot originate the impulse which is necessary for that reconstruction. We lack the energy and the inspiration to convert the talk into fruitful act. So a Teacher is necessary, not to give fresh teachings, but to show us how to apply the eternal principles to this modern world with its problems and combinations, to give us the inspiration which shall enable us to make the old

truths the practical guide of our lives, to teach us universal brotherhood, to "speak the Word of Peace which shall make the peoples to cease from their quarrellings," to "speak the Word of Brotherhood, which shall make the warring classes and castes to know themselves as one," and to show Unity, Peace and Brotherhood, not as now within a Brotherhood of Faith, but in a wider Brotherhood of Nations, thus unifying and spiritualising different nationalities and religions.

Q. Brotherhood of Nations? Brotherhood may be practicable at the utmost in one religion; but how is it possible among the followers of different religions when the members of even the same religion are constantly quarrelling amongst themselves?

Ans. Comparative study of religion will facilitate universal brotherhood inasmuch as such study proves that the origin and essence of all religions are the same, and that fundamentally all religions are one, teaching the same truths and inculcating the same ideals of conduct and life.

Q. How can that be when the different world-religions apparently differ so widely?

Ans. The Immanence of God is the basis of Religion, and the various religions are methods by which

man carries on his search after God—and here lies the justification for variety. There are many types of mind, and different religions were planned to appeal to different races and temperaments.

The apparent differences between various religions are due to national and racial characteristics and the varying stages of intellectual growth of the people concerned, as well as to the accretions of rites and ceremonies and the wrong interpretations of basic truths taught by their Founders.

People are in different stages of evolution, and what suits one stage may not suit another. For example, a young or savage nation—that is, a nation whose people have not had much experience and training in the series of human incarnations, and whose chief pleasures are eating and drinking and hunting for food—would require a very simple kind of religion which would teach that there is a God who is good, that they should do right to please Him and gain happiness after death, but that if they did wrong, He would punish them and make them suffer after death.

But when the same men have passed through many more earth-lives, and have been born into more civilised nations, they would require a higher and more spiritual form of religion as they would have greatly developed their intellectual and moral faculties.

Truth may be expressed in a hundred different ways, but the whole can never be fully expressed, and

each religion has its own characteristic perfection or key-note, its message to mankind, and the comparative study of religion is thus necessary to know the many-sided Truth.

In this way one learns that no one particular religion is in sole possession of Truth, and so one does not feel prejudiced against other religions. Hence brotherhood is more likely to be realised practically amongst all men as it is already a fact in nature, all being children of the same Father.

Q. You say that the essentials of all religions are the same; why so? Moreover, if Truth is found in all religions, why does it appear so dissimilar in different religions?

Ans. All religions have grown round some great Teachers,—in fact their very names are taken from those Founders, like Christianity, Buddhism, Zoroastrianism, Muhammadanism. The Founders of religions are all Divine Men, members of the Occult Hierarchy—Great Brotherhood—spoken of before, who guide mankind and are in charge of a body of teachings, called the Ancient or Divine Wisdom. When a portion of mankind is ready for some new teaching, one of the Brotherhood is born amongst them to found a new religion, who ever brings with Him the same truths, the same teachings, but shapes the form of those teachings to suit the conditions of

the time, such as the intellectual stage of the people to whom He comes, their type, their needs, their capacities. "Cows are many-coloured, but the milk (of all) has but one colour. Look on knowledge as the milk, and on the teachers as the cows." Thus owing to the common divine origin, the essentials of all religions are the same though the non-essentials vary.

As one white light includes all colours within itself, so the different religions represent the varied colours which in their union form the one white ray of Truth. As water in differently-coloured glass tumblers appears differently coloured though really colourless, as the same sun seen through differently-coloured glasses appears differently coloured, similarly the same Truth appears different owing to the outer garbs of different religions, necessary for its expression, being differently coloured according to the needs and capacities of the different types of people for whom it is intended. Thus "THERE IS NO RELIGION HIGHER THAN TRUTH". For the truths are ever the same, the same eternal verities in all the great religions of the world which are practically identical in their main teachings.

Q. Can you give a rough outline of the teachings common to all the great religions of the world ?

Ans. There are two fundamental principles common to all the great religions. The first is the

Immanence of God. God is everywhere and in everything. The divine Life is the Spirit in everything that exists, from the atom to the Archangel. All thought, all consciousness, is His, for He is the One, the Only, the eternal Life. Thus the essence of religion is the fact that man being sharer of His life can know the Divinity and is himself divine and immortal, nay, eternal; for immortality is only endless time, and what in time begins, in time must end; while man is eternal as God Himself is eternal, and death is merely the dropping of one garment before donning another.

But if there be one Life, one Consciousness in all forms with God immanent in all, then as an inevitable corollary to this supreme truth comes the fact of the solidarity of all that lives, of all that is,—a universal Brotherhood. The Immanence of God, the Solidarity of Man, these are the basic truths underlying all great religions.

Their other teachings can be thus outlined :

1. That there is one Infinite Reality, one real Existence.
2. That from That proceeds the manifested God, unfolding from unity to duality and from duality to trinity.
3. That the whole universe with everything within it is a manifestation of the life of God.
4. That there are many mighty Intelligences called Archangels, Angels, Devas, who have

come out of the manifested God, and are His agents for carrying out His thought and will.

5. That man like his Heavenly Father is divine in essence, his inner self being eternal.
6. That he develops and evolves by repeated incarnations into which he is drawn by desire under the law of Karma in the three worlds, the physical, the astral, and the mental, till he realises his own divinity and the unity of all existence by experience, knowledge and sacrifice.
7. That there are Masters, Perfected Men, Men who have completed Their human evolution, have attained human perfection and have nothing more to learn so far as our human state is concerned.

Though all the great religions of the world are thus practically identical in their main teachings, we see through the long history of the past that whenever previous civilisation and religion are beginning to show signs of failing in their power or of being no longer able to cope with the surrounding conditions, some magnificent figure, a World-Teacher, always appears and commences a new cycle, a new era, alike of religion and civilisation, embodying some definite principle and helping humanity to take a new step forward in evolution.

Thus each religion marks a step forward in civilisation, and also brings out some feature valuable

to mankind, on which less stress had been laid in the religions that preceded it. Mankind has to learn many lessons and develop different qualities which are given by special religions, adapted to emphasise particular teachings. These teachings are embodied in civilisations, and humanity developing the qualities imparted by the civilisations and learning the necessary lessons taught by World-Teachers and incorporated in religions, gradually shows an advance, with ever-enriched qualities. So at the beginning of each new period or age, the World-Teacher comes forth to the new sub-race and sounds the central idea, the key-note, around which the new movement shall group ; for though all the great truths are to be found in each faith, there is also one in each faith which dominates the rest, giving to it its own peculiar colour and evolving in it its own peculiar characteristics.

Q. What are the central ideas, the key-notes, of the old religions so far known ?

Ans. While it is true that every religion contains some universal teachings, each is dominated by a spirit peculiar to itself. Every religion has its own note, is marked by a dominant quality or seems to have selected one virtue or truth upon which to lay special stress ; and all these notes do not sound out a monotone, but a splendid chord, when heard together.

According to Dr. Miller, the well-known Presbyterian founder of the Christian College of Madras, the contribution, as it were, of the Hindu religion to the great universal religion, is the Immanence of God and the Solidarity of Man. Admitting that the universal Life lives in all humanity, the brotherhood of man is only the earthward side of that great spiritual reality; and growing out of that recognition of the unity of man is the dominant note of social obligations, of Duty, a sense of duty between members of a community, the duty of man to man.

The teaching of the World-Teacher Tehuti or Thoth—or Hermes according to the Greek—which dominates the civilisation of Egypt is that of Science, the study of man and the worlds around him. And because its central teaching was of Light, Egypt had as the key-note of its faith Scientific Knowledge, so that the "Wisdom of Egypt" has come down through the ages, and even the very name of Chemistry is derived from Chem or Khem, the old name of Egypt, the land of science of the past. Thus the contribution of Egypt to the world's evolution is in the value of science and knowledge of the physical world, for Law is the symbol of Knowledge, as Duty is the flower of Truth.

The basis of the civilisation which the World-Teacher built up in Persia as Zoroaster is Purity, "purity of thought, purity of word, purity of deed". He preached the doctrine of Fire, and took Fire

as the symbol of God, because fire is the great purifier.

In Greece the Great Teacher as Orpheus gave the key-note of Beauty, the beauty which is divine; and Beauty is the note of the Greek religion and Greek civilisation, mighty in the older civilisations of the world. Greece worked the beautiful into the lives of her people, and that beauty spoke in her wondrous literature, in her exquisite architecture, in her statues open to the masses of the people.

As Greece spoke of Beauty by Art, Rome spoke of Beauty by Law—the duty of the citizen to the community—for without Law Beauty cannot be. Rome thought little of the individual; the State was the Roman ideal, and no true freedom for a nation can exist without the omnipotence of Law.

The central idea of the great religion founded by the Lord Buddha in India was Knowledge,—right knowledge of wisdom, of compassion and obedience to law, of learning how to live and seeking in all things to understand.

The note of the Hebrew religion is Righteousness—Righteousness of God, of “the righteous Lord who loveth righteousness”.

In Christianity, the Faith on which has been built the civilisation of Christendom, two notes are struck, the one naturally following upon the other. The first is the key-note of Individualism. Older nations built their civilisations on the family, with family as

the unit and not the individual. Christianity struck the key-note of Individualism, and in order that that may be thoroughly developed, some of the doctrines including that of reincarnation, taught in the primitive Church, were wisely dropped for about a thousand years. It was necessary to build the individual, and the idea of a single life gave the individual an activity which he would not have had if he had thought that many lives stretched before him and behind him. For the last two thousand years individualism has worked its way, until in the Teutonic sub-race, individual character has become extremely self-centered, full of "I"-ness, of self-ness. This was perhaps necessary, for without this quality strongly built, there would be no foundation for a future co-operation. Truly has it been said: "You cannot synthesise weaknesses."

Then there is the idea, not so much by precept as by the exquisite example of the Founder, that when power has been gained, it is to be used for service, that when strength has been acquired, it is noble only when it is bound to the uplifting of the weak, that knowledge and power and strength are human only when they are vowed to the service of the race, that the greatest is to be as he that does serve and that the measure of his power is to be the measure of his duty. That sounded the note of Self-Sacrifice which in time will become the dominant note of the Christian nations. Thus Christianity links to love

of God the service of one's neighbour, and that has come from the lips of the World-Teacher in order that the human race may be able to step one rung further up the ladder of truth and of love. An English scientist, Huxley, catches up and proclaims the great word of a Master of Wisdom and Compassion that "the law of the survival of the fittest is the law of evolution for the brute, but the law of self-sacrifice is the law of evolution for man". Self-sacrifice, the life-note of the Lord of Compassion, the Christ, could not be understood clearly even by His earnest followers until they had developed individual strength of mind and personality. The disciple Peter furnishes an instance of this in his denial of his Lord. With a larger understanding comes the recognition of the duty of self-sacrifice, and individual duty begins to take the place of individual rights.

Muhammadanism speaks of Resignation to the will of God, and states that there is but one path to God, which is through Resignation to the Divine Will.

So looking over these religions of the world one finds that their central ideas are like the pieces of a great mosaic and need to be put together before one can see the grandeur of the full effect, that each faith has its own note of music, and one cannot afford to lose any of the dominant key-notes, any of the jewels of the different faiths, as all the religions of the world are the intellectual presentments of the one great

spiritual verity, the different colours of the one white light of the spiritual Sun of Truth.

Q. What key-note is likely to be given to the sixth sub-race by the Supreme Teacher when He comes? What, then, will He teach?

Ans. The value of the teaching of the Christ has shown itself in history, but not to the people who heard the words fall from His lips. And that is not surprising; for the higher the teacher, the more difficult is it to grasp the value of his teaching. The acceptable teacher is the man who says a thing a little better than we can say it, but says what we want said; not the man who is high above us and who speaks the things of heaven in the dull ears of earth. But when the Great Teacher comes, He will teach us not what we *desire* or expect, but what we *need* to know.

What that teaching will be, none save Himself may know. But, as stated before, the admirable little book "At the Feet of the Master" contains the teachings given by a pupil of the World-Teacher to a pupil of His own whom He was preparing for what is called Initiation. For all practical purposes, those teachings, given as they are by a close pupil of the World-Teacher, might be considered as the teachings of the World-Teacher Himself. They lay special stress upon the qualification of love and say that if the

quality of love is strong enough in a man, "it forces him to acquire all the rest, and all the rest without it would never be sufficient".

Thus though we cannot know in what new and fascinating form the coming World-Teacher will clothe His teaching, we are not without indication that its central point will be the same upon which He so strongly insisted when He came before. His followers attach supreme importance to an expression of belief in Him, but in depicting the judgment scene He Himself makes not the slightest reference to their *belief*, but asks only whether they have *acted* charitably and kindly.

The Coming Teacher is a great Star of Love, embracing all humanity within His radiance. We know how He spoke to His disciples, "Love one another as I have loved you"; and when we remember that and how in His life as Shri Krishna He always preached love, which is characteristic of Him, we can tell something of the teaching of that Lord of Compassion who took the name Maitreya because it signifies "The Future Buddha of Love". Even so long ago as 22,605 B.C., as the High Priest of the great Atlantean religion, He preached the doctrine of love which is so characteristically His own, telling all the pilgrims to a certain holy city in Yucatan the emphasis that must be laid upon that quality.

"Love is life," He said, "the only life that is real. A man who ceases to love is already dead. All

conditions in life are to be judged fortunate or unfortunate according to the opportunities that they offer for love. Love will come under the most unlikely circumstances, if men will but allow it to come. Without this all other qualifications are only as water lost in the sand."

What the world needs is not so much new truths, as a new impulse, and the impulse the World-Teacher will give will be to help us to apply the principle of Love in every act of life—in the home, in the community, in the nation and in the world as a whole. The Lord Buddha was the Lord of Wisdom, but the present World-Teacher is the Lord of Love, Lord of Compassion, and love will certainly be the key-note of His new teaching—the immanence of God, the solidarity of man, and therefore the duty of kindness, co-operation and unselfishness. His teaching will be the teaching of unity, the teaching of friendliness, the teaching of love between those who now hold opposing creeds. That teaching will be in conformity with the developed faculty which the sixth sub-race will unfold and the work which it will have to do.

Q. What special faculty will the sixth sub-race develop, what will be its principal characteristics and what work will it do?

Ans. We have seen before that the great root-races are concerned with a development of the

different bodies or vehicles of man, that within each root-race there are seven sub-races, and that each sub-race, quite definitely a part of the root-race, is employed in doing the work of that race, but that it colours that work with its own special characteristic. The fourth root-race, the Atlantean, was concerned with the development of the astral or emotional body, while the fifth root-race, the Aryan, is concerned principally with the development of the mental body—what we call the mind. Now the fourth sub-race of the fifth Aryan race was concerned with a development of mentality, because it was a sub-race of the great fifth, but it was concerned with that mentality as conditioned by the astral body—that is to say, by passions and emotions; and for that reason some of the most wonderful poetry and art in the world was produced by that sub-race, by the Kelts—Greeks and Romans, parents of the “Latin races”. Similarly, the fifth sub-race, the Teutonic, is concerned with a development of mentality, because it is a sub-race of the great fifth, but it is concerned with that mentality as conditioned by the mental body or the mind. Consequently, that sub-race is emphasising the evolution of mentality and developing the concrete or lower mind. Hence the wonderful progress which modern science has made within the last hundred years, and the tremendous developments and the marvellous scientific discoveries which have so completely changed the world.

That is the result of the work of the fifth root-race which has devoted itself especially to the cultivation of intellect, accentuated by the fact that it is its fifth sub-race.

The sixth sub-race which is coming is still a sub-race of the Aryan, and will therefore be concerned with a development of mentality, but it will be developing that mentality as conditioned by the next body—Buddhic or Intuitional Body—will be developing it from the point of view, and by the aid, of the next faculty—Buddhi or Intuition. In fact, instead of love, Buddhi or Intuition may well be called the dominant quality or key-note of the sixth sub-race, because though love will colour and pervade all the teachings of the Lord of Love and Compassion in the future as in the past, it is only by the development of intuition that one understands the unity underlying all manifestation and, losing the sense of separateness from all other individuals, develops the highest kind of love ; while the Buddhic or Bliss-body, sometimes called the Christ-body by the Christians, is fed by lofty and loving aspirations, by compassion and all-embracing tenderness. Super-mental intuition is an inward looking into the depths of the Spirit, into the illimitable space of the Within. Hence its nature is not knowledge, but love ; knowledge by love, by self-identification with the consciousness, not with the encasement of the Known, as explained before. This Intuition of Wisdom,

this Self-realising aspect of the Spirit—sometimes called the Christ consciousness—will be the dominant quality of the sixth sub-race, though it will be developed to perfection only in the sixth root-race, the future Brotherhood Race. That sub-race will also combine the keen reason which is the special quality of the fifth sub-race with the sensitiveness, the poetry and the artistic faculty which were the special heritage of the fourth sub-race. So from the new sub-race we may expect a wonderful mental development, but along rather different lines.

The great characteristic of the lower or reasoning mind which the fifth sub-race is developing is the power of discrimination. It distinguishes things one from another by the differences between them, and therefore it learns to look first for those differences. When people of that sub-race meet with another person or with an idea which is new to them, it is the nature of their minds to pounce first upon the differences—the points in which that person or that idea is foreign to them. That has been their method of development, and that sub-race is thus devoting itself successfully to analysis, and most of its discoveries are made by the analysis of the inconceivably minute.

The business of the sixth sub-race will not be so much analysis as synthesis—not so much to discover the differences between things as to discover the points in which they are alike and in which they can

be made to agree, to be fitted together and built into a coherent whole. As a Great One has said : " There is a higher criticism which pounces upon a pearl as eagerly as your criticism flies at a flaw." That is the criticism of the future when the discoveries will be more along the line of synthesis and when we shall begin to see the reason for things as a great whole.

We can hardly say exactly what the principal characteristics of the sixth sub-race will be ; but they will certainly include strong will, great intellectual development and ready impressibility. These people will also be exceedingly sensitive and will have certain psychic possibilities, will have as a common possession what we now call clairvoyance and clairaudience.

As stated before, the faculty to be developed by that sub-race will be what Bergson calls Intuition—to be developed to perfection only by the sixth root-race—but which may better be called Self-realisation—the realisation of the One Life in all, therefore of Brotherhood. To work that out in practice—in sociology, in politics, in trade, in industry, in the relation between nations—that is the work of the sixth sub-race. Thus its work will be along the lines of Unity, Peace and Brotherhood according to the old, old teaching, to be given again by the coming Teacher, not as now within a Brotherhood of Faith, but in a wider Brotherhood of Nations. Only true internationalism can destroy the artificial barriers separating

nations from each other at present and link them together both "horizontally and vertically". Therefore in the teaching of the World-Teacher one note will sound out clear and strong—all Faiths are one, all World-Faiths lead to a single goal. And as the reflection of the Unity of Religions must come the Brotherhood of Nations.

Q. Will not, then, the World-Teacher give a new religion this time when He comes?

Ans. The essence of religion is the knowledge of God which is eternal life, and every religion is but the spiritual expression of a new impulse of Spiritual Life. The disciples of a spiritual Teacher giving a new religion know less than the Master, while their disciples know still less, so that, as time goes on, the original teaching is either distorted or forgotten. Thus though each religion starts with a certain amount of spiritual force at its disposal, such force becomes exhausted with the passage of time. An influx of a fresh Wave of Life is then necessary, but each impulse takes the form which is determined by the needs of the age into which it comes and the circumstances of the world at the time. As no amount of life poured into an aged and decrepit physical body can make it young again, so is it with other bodies or forms, including those of religion, as new wine cannot be poured into old bottles.

As stated before, all religions teach the same fundamental truths, and one result of what is called the Higher Criticism, as also of the comparative study of religion, has been to show that, even in details, Christianity is very much like other faiths. Not only do all religions contain the same eternal truths, but even use the same significant symbols, ever indicating the same spiritual verities. Search of man after God is the true meaning of religion ; not rites and ceremonies—man has made them and can make them again ; not churches—man has built them, and were they all in ruins, he could build them again ; not even sacred books—for they were written by human hands, inspired by the God within the prophet, and were they all swept out of the world, the power that wrote them could write them once again.

So in what we call a new religion, the teachings are the same, and what is new is only the form ; but mankind knows of things, as a rule, only by their forms, and a new *form* of religion is consequently regarded as a new religion. So what the Supreme Teacher will do will be merely to give an influx of a fresh wave of spiritual energy by presenting the same old truths in a new form that may appeal to the whole civilised world of to-day.

Q. But if the coming World-Teacher gives a World-Religion, what are likely to be its main features ?

Ans. As the world needs a new impulse to live the old teachings more than a new religion, the World-Teacher will very likely come, not to found a new faith intended to supplant those we now have, but rather to teach us to live to the spirit of the faiths already existing. He will re-adapt the eternal verities to the changing needs of the age, and His teaching will have for its foundation the old truths of the Immanence of God with its corollary of the Solidarity of Man. These two phases imply a single truth—a double faced Truth, one face divine, one human, and the twain inseparable for ever. Then will come the other great teaching, that there is one Teacher of angels and of men, one mighty Instructor who reveals God to man and man to God, and that though there are many prophets great and dear to the human heart, above them all, like the sun among the stars, shines the Master of Masters, the Founder of every faith, the Inspirer of every prophet, the World-Teacher.

Then there will be the recognition of the great company of those who look up to Him as Master, those who are spoken of as Masters, as Apostles, as the prophets to many nations. They are His disciples and messengers who carry His word abroad among many peoples.

Another great teaching after the three mentioned above will be about the Path of Holiness that leads to Union with the Supreme. That Path of the

Perfecting of Man is recognised in all great religions, and its chief features are described in similar terms. In the Roman Catholic teaching it is divided into three parts: 1. The Path of Purification or Purgation. 2. The Path of Illumination. 3. The Path of Union with Divinity. Among the Musalmans, in the Sufi—mystic—teachings of Islam, it is known as the Way, the Truth and the Life. In Hinduism and Buddhism we find it divided into two parts, again sub-divided. The Probationary Path of the Hindu and the Buddhist, where certain moral qualifications have to be developed, is the Path of Purification of the Christian. For this portion of the Path, while the Christian lays more stress on the passive fact of purification, the Eastern lays more stress on the active acquirement of high qualifications—one rather the negative side, and the other the active side of positive achievement. The Path of Holiness, the second part of the Path according to the Hindu and the Buddhist, is divided into four stages, of which the first two represent the Path of Illumination, and the latter two the Path of Union, of the Christian. Each of these four stages is marked by an expansion of consciousness, and is entered by a special Initiation, symbolised among Christians as the Birth, Baptism, Transfiguration and Passion of the Christ. At the end of the fourth stage comes the attainment of Adeptship, (or Masterhood), Liberation, Final Salvation, symbolised by the Resurrection

and Ascension of the Christ. The World-Teacher will again proclaim the Path, so that, as in the past, men may enter it; for though it be true that "strait is the gate and narrow is the way that leads to the union with the Supreme," and that "Before that path is entered, thou must destroy thy lunar body, cleanse thy mind-body, and make clean thy heart," still in modern days as in olden times there are men ready and willing to tread it.

These seem to be the most salient points in the teaching on the eternal verities, on Religion, which the World-Teacher is likely to give. But He has chosen Mrs. Annie Besant, the great President of the Theosophical Society, for the most prominent prophet and exponent of His coming; and He would not have made that choice had He not been coming to teach something with which that great and wonderful individuality is already identified and to cast His teaching in a form not unlike the other presentation which is being studied by thousands all over the world under the name of Theosophy.

We have seen that the various religions of the world are the intellectual presentments of the one great spiritual Truth, and that in order to understand the many-sided Truth, we should take from each religion its dominant virtue. Thus, from India we should take her doctrines of the Immanence of God and the Solidarity of Man; from Egypt Science, which is a part of religion and not opposed to it;

from Persia Purity ; from Greece Beauty ; from Rome Law ; from the Hebrew Righteousness ; from Buddhism Knowledge ; from Christianity Self-Sacrifice ; from Muhammadanism, Resignation to the Divine Will. The World-Teacher will give His teaching from the diversity of all faiths and synthesise them all into one. He will introduce a new key-note—Brotherhood and co-operation based on unselfish love, in secular as well as temporal affairs. Tenderness will be the mark of power ; love, sympathy, comprehension of others' needs will be the sub-tones of this new key-note. He will again preach the gospel (God-spell, good tidings,) that He was always preaching to His people when He came and lived that life in Palestine, that God is a God of Love and that we are to show forth our love to Him by love for our fellow-men. Again and again He said : " This new commandment I give unto you, that ye love one another."

Unity and uniformity are not the same. The life is one, but the splendour of the world depends upon the diversity of form. In multiplicity and not in uniformity lie the beauty and richness of religion, and the World-Teacher will not wipe out the differences between faiths, but will blend them all into one. When last He came in the form we know, He spoke words clear and definite enough : " Other sheep I have, which are not of this fold ; them also must I bring, and they shall hear My voice, and there shall be one fold and one shepherd."

Again, we read in one of the Eastern scriptures, the Bhagavad-Gītā of the Hindus: "Mankind comes to Me along many roads, and on whatever road a man approaches Me, on that road do I welcome him, for all roads are Mine." That is a great truth. God is the centre, the religions are all on the circumference; and as all the radii lead to the centre, so all religions lead to God at last. What is wanted is that each one of us should deepen and spiritualise his own religion and find out its value for himself in the teachings of the Supreme Teacher who is the Head of all earth's faiths, who loves and blesses all and will unite all into one when He comes.

But the great function of the World-Teacher is to spiritualise men's natures, and this cannot be done through one mode alone of religion—giving men thoughts about God—but requires to be done in every possible way—giving the world a new ideal, a new life, a new understanding of humanity, new eyes to look for truth and eternal happiness, refining men's feelings, making them more devotional, more artistic, more philosophical and more brotherly, thus making them unfold the seeds of Divinity within them—fulfil the purpose for which they came into the world—for nothing less than Divinity is the true goal of man.

Q. What, then, is the World-Teacher likely to give in addition to religion?

Ans. The World-Teacher is likely to give also Philosophy, Art and Science.

Philosophy is an answer, satisfactory to the reason, to all the great problems of life. The philosophy which the World-Teacher will probably give will be idealistic, for it will recognise Spirit as the basis of all, the immanent life of God as the foundation of all. It will show the universe as the manifestation of the divine thought; evil as not a positive thing, but as only the absence of perfection; man as the image of God and therefore as a triplicity; sin with its root in ignorance as the thing which a man does, knowing it to be worse with a better before him, as "the transgression of the law," according to S. Paul; and the creative force in the universe as thought, the creative power in God and in man. Thus His philosophy will bring an ever-increasing sense of human solidarity and unity, and consequently a greater sense of personal and national responsibility.

The greatness of the influence of Art is not realised by men and women in the modern world. Beauty is no dead thing; it is the manifestation of God in nature. Greece understood it, but scarce a nation save Greece has known the divinity of art. By appreciating something of the beautiful in life and developing the beautiful in ourselves, we can understand something of the Great Lord whose first work as the new Supreme Teacher was to gather together His men from all nations of the world and send them to Greece

Ordinarily the people who raise controversy are those who stick to the 'letter which killeth,' and believing that ecclesiastical dogmas must be swallowed like pills, consider any attempt to reason about them as impious, instead of truly appreciating God's great gift of reason and employing it in the highest of all possible directions—the elucidation of the truth about religion. All religions spring from a single root and are branches of the same immortal tree—the Divine Wisdom. For the children of the World-Faiths to quarrel and to struggle is, in truth, to show themselves but children still, when they should be growing into manhood.

We cannot know what the World-Teacher will do; we can merely wait and see. But we believe that He will sound the message of the Unity of Religions and clear off the religious differences by raising men from the intellectual grounds to the spiritual consciousness where all men are at one. We have seen before that the testimony of all the mystics to religious experience is the same, for when a man goes beyond the senses and the reason, he goes beyond difference.

The teaching of the Supreme Teacher cannot be dogmatic but must be mystic. By dogma is meant a statement elaborated by the reason, embodying a truth, or that which is believed to be the truth, and imposing it by authority from outside. The dogma is necessarily intellectual and not spiritual. It may

be the authority of an ancient Church or some sacred Scripture, or of a man regarded as supreme ; but in any case it is an authority outside the man from whom belief is demanded. Mysticism, on the other hand, is the inner recognition of a spiritual truth, which the man accepts because he sees it to be true, knows it to be true by the testimony of the Divine within him. He does not seek an outer authority ; he recognises the authority of the Inner God. He does not demand that reason shall be able to argue out the truth ; he sees it in the light of the Spirit that transcends the reasoning of the mind.

When a student goes to the laboratory to learn science, he is bound to learn by dogmatic statements ; but that which he learns at first through dogma, he finds out later by his own experiments, and then only does it become to him knowledge. So is it also with religion. When the soul is young, dogma is necessary for its training ; but there is a stage where dogma must give way to knowledge.

The knowledge of the mystic is not the acceptance of truth imposed upon him by authority from without, but the recognition of a truth that arises within him and compels his own obedience. So the teaching of the World-Teacher will impose no dogma, but will evoke answer from within and will seek to develop the spiritual nature, whereby truth will be believed the moment it is seen. Truth does not want argument, controversy or intellectual reasoning ;

it wants nothing but its own appearance before the Spirit of man, and only the Spirit in man can realise spiritual truth. The World-Teacher will speak not to mind and heart, but to the Spirit in man—the Spirit which recognises the Spirit in others and the All-Spirit in Divinity—so that all will feel themselves as brothers despite outer differences, and the inner union will become the stronger, while the differences themselves will only lend richness and beauty to the whole. His voice will thus raise the world towards Divinity, because Divinity will shine out so clearly from Himself.

Q. But can one man, even divinely inspired, influence the whole world? What can a single man, however divine, do to heal the world's pain?

Ans. Last time when He came, it was to a small land, and His message had to wait several centuries for its dissemination. But this time when He comes, the great change will be that He will find a whole world ready to listen to Him, a whole world which has been prepared to listen to Him by the work of science. For time and space have been abolished by the marvels of modern science, and the whole world is so united to-day, as never before, by railway and steamship, by post and telegraph, that an important speech uttered by a great man in one continent is before nightfall the property of the humblest reader of a newspaper in another hemisphere.

But "Ideas are useless," once said the Rev. J. R. Campbell, "until personality lends them wings." So the greatest need of the times is true leadership. What we need is to have amongst us One who can speak, "not as the scribes, but as one having authority," with power and decision; One who can work and initiate work with certainty, deep knowledge and immense understanding; One who knows and not merely believes; One who can speak as never man spoke before, in a "voice which shall call the sons of men together". The tragic failure of Mr. W. Wilson and the bankruptcy of Western statesmanship in dealing with the world-problems arising out of the Great War have only emphasised the urgency of the demand for a power higher than man's.

Q. What was the reason of the last Great War and why should it have occurred just before His Coming? What has become of the thousands of unselfish people killed in that War?

Ans. The last Great War was one of the recurring conflicts between the Powers of Good and Evil that always take place before the arising of some great world-crisis like a new age, a new race or a new sub-race. Such a conflict marks the parting point on the road of evolution, where a civilisation must choose between Good and Evil, and survive or perish by its choice. There are some forces which work in

favour of evolution, others which work against it; and though the latter may appear to prevail for a time, final victory always lies with the former. Hinduism speaks of these contending forces as Rāma and Rāvana; Zoroastrianism as Ahuramazda and Ahriman; Hebraism and Christianity as God and Satan; Muhammadanism as Allah and Eblis. Humanity is subject to the influence of these forces and is driven into taking part on one side or the other and into unconsciously carrying out the Divine Plan of evolution, that is, of rapidly getting rid of the evil and getting ready for the good that is coming to the world.

The last occasion before the Great War when such a great world-struggle took place was in Atlantis nearly thirteen thousand years ago. The majority of the population of that continent, being extremely selfish and sensual, and generally unscrupulous and irresponsible, was then distinctly on the side of evil, and the evil won. It was therefore necessary, more than one thousand years afterwards, in 9,564 B.C. to overwhelm beneath the waters of the Atlantic the great island of Poseidonis, of which Plato tells us. Sixty-five million people died within twenty-four hours in that cataclysm, and the magnificent Atlantean civilisation went down in ruins, save the fragments of it which survived in Peru and in China.

In the last Great War the forces of good and evil had again materialised themselves on the physical

plane, but the majority of people this time having ranged on the side of good, the good has won. It was necessary that the forces of disintegration should be scattered before the great incoming force of integration can do its appointed work. Hence this terrible war which convulsed the world was only part of the world-preparation for the coming of the World-Teacher and an inevitable forerunner of that Coming. Again, autocracy, the form of government which was characteristic of the fifth sub-race but which had already served its purpose, was to be destroyed and substituted by a higher form of government with freedom as its ideal; and a world-war was the easiest way to crumble the thrones of autocrats in a brief space of time, so that now everywhere in the world Liberty is the breath of the New Era. Moreover, though war is an awful thing, it has done enormous good to individuals, as it has lifted thousands of people out of selfishness into the loftiest altruism and has, at one stroke, raised them more than a score of lives under ordinary circumstances would have done. All sorts of forces, even the very selfish, are being used by the Great Brotherhood that stands behind to forward the necessary work of evolution. "Blindly the wicked work the righteous will of Heaven," says Southey in *Thalaba*. Among other things the Great War has materially strengthened the ideals of social service, and a spirit of co-operation has taken the place of competitive struggle. Consequently,

the War was one of the necessary steps in the process of preparation in order that humanity might become nobler and purified, ready to take wider views and try altruistic experiments in a way that had never been possible before.

Though the so-called Great War has now ended, there are wars still going on between Capital and Labour, between men and women, between the coloured and the white peoples. Sore and bitter is the travail of the world ere the New Age can be born, but into a new changed world, war-worn and exhausted, weary but purified with the war-lust purged from the nations, the Lord shall come, bringing new Life and Light to the darkened earth. All civilisation is being shaken in order to make men's consciousness acutely sensitive, so that when the Prince of Peace comes to the world to put all civilisation and all men on a true foundation, they will listen to His teaching of Brotherhood and Co-operation, and there will then be war no longer.

Souls by hundreds and thousands are needed for the building of the sixth sub-race, spoken of before as arising in America and Australia, and perhaps a great world-conflict was the only way to get them in sufficient numbers and in a sufficiently short time. Those killed in that Great War have, by their splendid heroism of sacrifice and by the renouncement of sweet love and happy days, won a splendid future and earned the right to pass to swift re-birth and come

back into bodies of the new type, the new sub-race, to build the coming civilisation and see and know and welcome the Great Lord when He comes.

Q. If people see phenomena, they will listen. Will the Supreme Teacher work any miracles ?

Ans. We cannot say whether the World-Teacher will perform any miracles this time. As Shri Krishna He performed them and again as the Christ, but the Lord Buddha worked none.

A master of the Wisdom, speaking of Theosophy or Divine Wisdom, says: "Those who are carried away by phenomena are generally the ones who being under the dominion of Maya are thus unable and incompetent to study or to understand the philosophy. Exhibition of phenomena in such cases is not only a waste of power, but positively injurious. In some it encourages superstition, while in others it develops the latent germ of hostility. . . . Both the extremes are prejudicial to real human progress. . . . For a time wonders may attract a mob, but that is no step towards the regeneration of humanity."

The Great Ones do not provide conjuring entertainments. They come to bring life to the world, and are nowise concerned in satisfying idle or insolent curiosity.

Asking for signs, wonders and miracles is the demand of the restless, uncontrolled lower mind, of

Kāma-manas, the desire aspect of the mind. In spite of its strength, activity and extraordinary development, the evolution of the mind is so far only half-completed. Reading the Gospel story we are amazed at the blindness of those educated Jews. There were miracles, teaching 'with power,' perfect example; yet nothing was ever enough; all was pushed aside, or recognised only to serve as fresh ground for accusation and slander, while the demand for 'signs' grew angrier and more insistent. "Then certain of the scribes and Pharisees answered, saying, Master, we would see a sign from thee; But he answered and said unto them, An evil and adulterous generation seeketh after a sign . . ." (Matt., xii.)

But in our own days we see symptoms of a similar blindness in the scorn and abuse poured by the so-called educated people on the subject of spiritualistic phenomena. We find that there are many who refuse to believe the evidence of their own senses when these bear testimony to something that does not fit into the limitations of their mental experience, and yet the credulity with which they will admit any wild and fantastic hypothesis of fraud which relieves them from the necessity of such a belief is simply amazing. Only, nowadays inconvenient facts are put down to hysteria and fraud, whereas of old they were attributed to the intervention of devils.

In spite of His many miracles, the people refused to believe in the Christ, and one reason for His

persistent refusal to give a sign is given at the end of His parable of Dives and Lazarus: "They have Moses and the prophets . . . If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Luke, xvi, 29—31.)

Curiosity about spiritual Teachers and desire to see marvels have little to do with a mind prepared to learn, and this is well exemplified in that episode about Herod related in the Gospel.

"And when Herod saw Jesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracles done by him. Then he questioned him in many words: but he answered him nothing . . . And Herod with his men of war set him at nought and mocked him . . ." (Luke, xxxiii, 8—11.)

Only the receiving and living of elementary spiritual truths can bring belief; and not by miracles, but by "a pure heart, an open mind and an unveiled spiritual perception" can we recognise the World-Teacher when He comes.

Q. If the World-Teacher is going to come shortly, where is He at present? Where shall we find Him?

Ans. The World-Teacher is not in a heaven far away, but lives in human form which He ever wears while the burden of the World-Teachership is upon

Him. When last time He found that He could no longer usefully remain among the people whom He had come to teach, He allowed them to slay the body of which He had been the temporary tenant for the purpose of His work among men, and went back "to His own place," and there in His own glorious body He lives—waiting.

"His house looks over the great Indian planes from one of the vast Himalayan slopes. We can try to picture Him as He stands in His great garden on the southern slopes of the Himalayas under the spreading branches of a mighty tree, gazing with eyes that are wells of wisdom and compassion, over the wide plains that stretch beneath His feet," over the ancient land of India, and "looking forward to the near approach of His own manifestation amongst us once more". "There He is standing, with His eyes of love gazing on the world that rejected Him aforetime, and perchance will again reject Him; there He is awaiting the striking of His hour; waiting till the fulness of the time is ripe, till His messengers have proclaimed His advent, and to some extent have prepared the nations for His Coming." "There He is waiting—He on whom wait the Guardians of the World."

Ere long He will come into the India that He has lived in so often in the past; will come back, with all the sweetness of His garnered wisdom, with all the resistless power of His matchless love, to the earth

which He ever holds in His heart, and speak again the words of divine wisdom and of eternal life with human voice to human ears.

But there are other ways whereby we can find Him in spirit, though we shall see Him in the flesh only when He comes. The finding of the Lord need not be necessarily with our eyes, and we could not fully appreciate Him even if He appeared openly to our eyes, for He is far greater than could be grasped by our mind or sensed by our intuitions. We can see His beauty in the dew-drops of the field as well as in the tear-drops of humanity, hear His voice in the symphonies of Beethoven as well as in the shriek of the agony of the betrayed. Being the essence of humanity He does not stand apart from man wrapped in a great glory and beauty. Wherever men are suffering, He is there, standing by their side and sharing their pain, and we can find Him there by our attempts to give relief and strength to the suffering by kindly thoughts, words and deeds. We can also find Him through joy in humanity, joy sensed by us not with a personal satisfaction, but felt for the joy of mankind. And again, through philanthropic action and self-sacrifice, through a willingness to undertake labour for every cause of humanity and through compassion can we find and sense the presence of Him whom in the past they called the Lord Maitreya because He is the Lord of Compassion and Love.

Q. When He comes, what is likely to be the effect of His presence in the world of men ?

Ans. No one can say to what extent His physical presence may affect people, and only those who have studied the question of spiritual influence can form any conception of the tremendous influence of the radiation of love and strength from that mighty Personality, of the persuasive power of the Voice that spake as never man spake, of the fact of His teaching spreading all over the world and of His probable visit to all the countries of the world in succession.

It is said that when He comes, the righteous will be caught up into the air to meet Him ; but it is easy to see that this is a symbolic way of describing the raising of the consciousness that must inevitably ensue with all those who can respond. They may not necessarily gain an access of psychic sensitiveness, but held in His mighty vibrations they will learn to see a little with His eyes and, envisaging life and the world in a new way, radiate upon all around them a fraction of the mighty stream of love which pours from Him.

To realise what it may mean to us to see the World-Teacher in a human body, a Man among men, let us think what the general effect of the coming of some one whom we love and revere has upon us, how it affects our ordinary daily life. It may be a father, a friend or a teacher whom we may expect. All that

we need is that he should be dearly loved ; that he should be some one whom we esteem, one whose influence stimulates us to efforts towards nobility of life, one to fulfil whose smallest wish we joyfully undergo great hardships, face great difficulties, make great efforts and deny ourselves many things which we should otherwise desire to enjoy. To have such a friend is one of the greatest blessings of human life, for when we are in a condition of losing sight of the true realities of life in the pressing necessities and interests of everyday existence, there is nothing so helpful as this human touch, which every now and again comes to us from the presence of some one profoundly revered and deeply loved. Taking that feeling and multiplying it a thousandfold, we will partly realise how the coming into personal touch with the Teacher of Teachers in the near future, His living amongst us as a Man with men, His looking upon us with the loving eyes of man—human but infinitely wiser and more compassionate—will inevitably sweeten and purify our life, bring into it a new delight, fill it with a new radiance, make all sorrows light to bear and make the whole world different, as the rising of the sun changes the still grey world before the dawn.

We believe that it will make a vast amount of difference in many ways to the relations of men and of nations to one another. We have seen before that the whole character of a man is changed by the birth

of the Christ within him, and that growing unselfishness becomes his special characteristic from that time onward. Of course we find the world in general full of selfishness, and under ordinary circumstances we cannot expect that inner Coming to any large number of people without a further evolution of thousands of years. But His actual physical presence may precipitate the time when an unselfish attitude will become general. There is a great range of vibrations, a possibility of great heights and depths, in the nature of an average man. During the last Great War we have again and again found a perfectly ordinary specimen of humanity capable in a great emergency of suddenly rising to the heights of heroism of which he would have been quite incapable at other times. Therefore it may well be that the magnificent outpouring of His magnetic influence may so affect the minds of thousands of men that what would otherwise be hopeless and impossible may, in His presence, be found not only possible but even easy of achievement, and that His mighty influence may awaken within men and nations the quality of unselfishness and the recognition of brotherhood between men and between different nations.

Q. When the World-Teacher came—as the Christ last time, John the Baptist came beforehand to announce His coming. Why was such a proclamation then necessary, and is one being made this time also?

Ans. When Shri Krishna was to come, the Sage Nārada and others announced His coming several years beforehand. So in the case of Shri Rāmachandra many sages heralded His coming just as John the Baptist heralded the advent of the Christ.

Such proclamation beforehand is necessary in order "to prepare the way of the Lord, to make His paths straight," so that the world may, as far as possible, be ready for His coming, and that His mission may achieve the greatest success possible under the circumstances. The office of the Baptist has devolved this time upon the Order of the Star in the East which is His herald to the world, and His messenger to the nations.

Q. What is this Order of the Star in the East, and how was it founded?

Ans. An Order called the Order of the Rising Sun was founded by Mr. G. S. Arundale at Benares on January 11, 1911, in order that those who believed in the coming of the Supreme Teacher, as was being so eloquently proclaimed by Mrs. Annie Besant, the President of the Theosophical Society, might form themselves into a compact body and declare their willingness to do whatever work might be thought necessary as preparation for that event.

Meanwhile, by those who had the open vision much in this world of ours was seen to be out of joint

and this mighty modern civilisation to be crumbling like the civilisations of the past under the weight of poverty and misery brought on by its mad race after material gain. Sages and seers, discerning the signs of the times and seeing in the World-War the closing of one cycle and the opening of a new one, were looking for the advent of a Great World-Teacher to start a new civilisation and inaugurate the new age, and that expectation was spreading far and wide. It was in response to this world-wide expectation that the Order of the Rising Sun which was, at first, to all intents a private venture, was eventually taken over by Mrs. Besant herself and made public finally in July, 1911, under the more appropriate designation of the Order of the Star in the East. Certain changes were made and modifications introduced into the original declaration of principles, but the greatest and most significant change which gave this Order a new status and importance was the acceptance of the office of Protector by Mrs. Besant, and of the Headship by Mr. J. Krishnamurti (Alcyone). Its members, including men and women of all the great Faiths and of every nationality in all parts of the world, numbered about 70,000 in June, 1921, A.D.

We, then, who belong to the Order of the Star in the East believe that a mighty spiritual impulse is at work in our world to-day; that it presages the dawn of a New Era; that for the inauguration of that Era the Teacher and Leader will soon appear. The

signs of the times suggest that His coming is not far off; and believing this we have banded ourselves together to do all that we can, in the time at our disposal, to train ourselves as followers who would recognise and receive Him, and to make the world ready for His advent, so that when He comes, there may be, perhaps, less of difficulty in His way, somewhat less of opposition, than He might otherwise experience.

Q. What work is this Order of the Star expected to do and what is its Declaration of Principles?

Ans. The purpose of the Order is to serve as a preparatory movement which should welcome all new ideas and which should live up to its lofty ideals. "It is thought that its members may, on the physical plane, do something to prepare public opinion for His coming and to create an atmosphere of welcome and reverence; and on the higher planes may unite in forming an instrument of service ready for His use."

The Objects of the Order are embodied in the following Principles:

- (1) We believe that a Great Teacher will soon appear in the World, and we wish so to live now that we may be worthy to know Him when He comes.
- (2) We shall try, therefore, to keep Him in our minds always and to do in His name and, therefore, to the best of our ability, all the

work which comes to us in our daily occupation.

- (3) As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.
- (4) We shall seek to make Devotion, Steadfastness, and Gentleness prominent characteristics of our daily life.
- (5) We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His name.
- (6) We regard it as our special duty to try to recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

Q. What are the conditions for admission to this Order?

Ans. Acceptance of the Declaration of Principles quoted above is all that is necessary for admission to this Order; it is the one formal link binding all members, in all countries, together. Beyond the above six principles, the Order as such has no particular beliefs and rules and no obligatory subscriptions.

The Order which has members belonging to every religion in the world, merely seeks to bind together all those of every nation and creed who are united in this common hope of the near advent of the World-Teacher, and who are determined to do all that they can to prepare His way and so to live that they may "be worthy to know Him when He comes".

The World-Teacher comes for the whole world, and so this Order is intended to be a world-wide Order, in the sense that it can leave none outside its ranks, who holding that common hope, desire to enter. All are welcome to the Order, because all are welcome to Him.

Q. But if the Teacher will be justified by His teaching as you stated before, what is the necessity of a body like the Order of the Star in the East to herald His coming and prepare His way?

Ans. Certain preliminary conditions are necessary before a teaching can be fairly judged. The World-Teacher when He comes should at least receive a fair hearing, for no Teacher, however great, can quite succeed in justifying Himself in the face of blind prejudice and unreasoning hatred. He will justify Himself by His teaching which will prevail in the long run, perhaps after His sacred presence shall have been removed from the eyes of men. "But Jesus said unto them, A prophet is not

without honour, save in His own country, and in His own house." "Retrospective acceptance there will be, but what is wanted this time is somewhat more of contemporary acknowledgment."

The last time when He came, He spoke as never man spoke before ; but the people mocked Him and gave Him no chance to be justified by His teaching, though now one third of the world worships Him. The world at that time was so poorly prepared to receive Him that He was unable to stay for more than three brief years, and at the end of that time the wave of hatred had grown so strong that it broke against Him, and He was compelled to give up His body, murdered by His own people. They had tried to kill Him before they ultimately succeeded in doing so, for it is said that on one occasion "He vanished out of their sight"—disappeared from among them. At last He found that He could no longer usefully remain, and then He allowed them to slay the body and went back "to His own place".

The Order, by heralding His coming, wants to prepare the public mind. It is useless, in the majority of cases, to seek to convince. What is wanted is that the people should give a fair hearing, that they should wait and judge the Teacher by what He actually says and does, and not by hearsay and prejudice.

Opposition will very likely come from all ordinary people and especially from His own Churches—the

result of His last effort to teach the world—as stated before. And the members of the Order of the Star want that opposition to come now, so that it may break itself against them, and there may be less, perhaps, to break against Him when He is manifesting in the world. They want that some of the blows that would otherwise fall on Him, may fall on them; some of the opposition may exhaust itself on them and their society and leave Him somewhat more of peace in which He may do His work and speak His message—His teaching which may justify Him.

Again, by preparing beforehand such a body of people as is being gathered together in many lands and of many races, it is hoped that we may be able to protect His body against all possible hostility by making a rampart round Him which shall enable Him to remain longer with us when next He comes to bless the world, and that to whatever country He may go, there may be some who shall know who He is and understand something of His great mission.

Q. Why are these principles in the Declaration specially selected? Can you say something for each of them?

Ans. This Declaration of Principles embodies for us a high ideal to be understood and followed out day by day. We make them *our* Principles, our own rules of conduct, and not merely something which we repeat on special occasions.

1. This Order is an association of those who have already sufficient grounds on which to base their belief in the coming of a World-Teacher. Concrete and objective evidences are not necessary for belief, which must be spontaneous and cannot be forced on anyone, though it is necessary to understand the broad lines of argument along which the intellectual possibility of the coming of a World-Teacher is shown.

The Order does not say who that Great Teacher is, nor where, when and how He will make His appearance. Each man is free to have his own opinion on these points, though he must so live now that he "may be worthy to know Him when He comes". The way to recognise the Teacher when He comes has been explained in detail before.

2. The action of thought is not confined to the physical plane, for whenever we think of a person, far or near, in this world or in any other, we tend to establish a contact with him and to affect him in some intimate way. And whenever our thought is pure and high enough to rise above the illusions of the lower worlds, it can reach even a great Being inhabiting the lofty regions of spiritual existence. Thus, constant dwelling in thought upon the coming World-Teacher, with devotion and aspiration, reaches Him and opens out a tiny channel through which He can send back an answering benediction. Then there is the spiritual law of identification—what we

think upon that we become—in virtue of which, by continual thinking upon the World-Teacher, some reflection of His sublime qualities is engrafted into our hearts, whereby we are likely to know Him when He comes.

The word 'name' has a technical meaning, and to do a thing 'in His name' means to do it in the current of His spiritual energy. So to do a thing in the name of the World-Teacher, linked up as the members of the Order are with Him, is actually to do the action with His power flowing through them as His channels. That is an inspiration which is ever fresh, ever living. Moreover, 'to do in His name' implies renunciation of the fruit of action. Every action bears its own fruit, and an ardent devotee, by his zeal for service to humanity, tends to accumulate a store of good Karma and is thereby bound by chains of gold to the physical world, as surely as an evil man is bound by chains of iron. Hence the performance of good deeds *in His name*, with self-sacrifice and renunciation of the fruit of action, is 'inaction in action' and is the only path of spiritual progress, as the merit of such actions is thereby transmuted to spiritual levels.

We offer only of our best. "If you are to be His, you must do ordinary work better than others, not worse; because you must do that also for His sake." "And you must give all your attention to each piece as you do it, so that it may be your very best."

“Whatsoever ye do, do it heartily, as to the Lord, and not unto men.” To do perfect work should ever be our aim, for while we are perfecting our work, we are perfecting also ourselves as instruments for better work in the future.

Above all, we should learn to relate the work of the Star to our everyday life, and should not divide life into sections, separating the sacred from the secular. Says Shri Krishna in the Bhagavad-Gītā, “Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O son of Kunti, do thou that as an offering unto Me.” Thus perfect spiritual life consists in dedicating to Him all our actions, however trivial or momentary, in our daily life. Nothing should be outside the work of the Order, no act unrelated to the service of our Lord.

3. ‘Definite work’ as preparation for His coming has already been described in considerable detail—an inner personal preparation with acquisition of noble qualities and study on the subject of His coming; and an outer preparation by spreading His message, creating an atmosphere of welcome, love and reverence for Him, and undertaking in His name some definite, useful activity in the physical world.

4. Of the three qualities, the triad of nobility specially emphasised in the Principles, the first is Devotion.

Devotion is not sentimentalism, though most people who are devotional are inclined to be sentimental, and are lulled into a sense of self-satisfaction. They should remember the proverb *Laborare est orare*, which means "to labour is to pray," even while they do not forget the companion saying *Bene orâsse est bene laborâsse*—"to have prayed well is to have worked well". "The selfish devotee lives to no purpose. The man who does not go through his appointed work in life has lived in vain." Devotion ordinarily means reverence, affection, feeling towards God appropriate to the consecration implied in the acts of worship, an outrush of feeling which constitutes itself in very truth a cosmic force, producing widespread results in higher worlds. But here that word is used in the more general sense of consecration of one's life to an ideal—the service of the World-Teacher—and the dedication of one's self and all one is and has, to the realisation and the consummation of that ideal. It is the power that purifies and gives us the faculty to realise the essentials of life, makes us perceive clearly the essential from the non-essential without being swayed by our personal prejudices, leads us from the unreal to the real and raises us to a plane where divinity reigns and where reason gives place to intuition.

But we cannot have devotion without having love. When love is directed to those below us, it is pity,

compassion or benevolence ; directed towards our equals, it is friendship, affection or kindness ; directed to those above us, it is reverence, adoration or devotion. If we have devotion towards those whom we take as higher than ourselves, we will have devotion to the Lord when He comes. Thus devotion is more than ordinary love ; it is love lifted up into so high a region that all the self in it is purged away. That devotion must engender in us the spirit of self-sacrifice, the willingness to give up all and everything we hold dear, to relinquish all personal ambition, if by it we may further the coming of the Lord. He it was who said : "He that loveth father and mother more than Me is not worthy of Me," and such devotion is wanted if we would truly serve Him in the future.

Devotion links the disciple to the Master, so that the life of the greater One may strengthen the other, and the intensified vibrations purify and raise him with the transcendental qualities of the Teacher germinating in His disciple and completely transforming him in course of time.

Steadfastness indicates firmness of mind or purpose, fixedness of principles. It is that earnestness and steady strength of purpose which is necessary to enable us to carry through our principles and attain our object. To be staunch in friendship or true to an ideal ; to face every obstacle, every new trial, with unwavering will ; to meet failure with serenity

—these are Godlike qualities and only the very rarest souls can stand the awful strain that means spiritual victory. There will come moments of doubt and difficulty and temptation when our courage will falter and our hope grow faint, and it is then that our steadfastness will be tried. Our emotional characteristic of devotion and our cultivation of fine spiritual feelings must be adequately balanced by the sterner quality of steadfastness; otherwise they degenerate into morbidness and sentimentality. That quality is specially wanted now to face public opinion and ridicule and bear, not only indifference or opposition, but also scorn, which is much harder to bear, especially when one is considered a "fool in Christ".

Then the third quality to develop in order to know the World-Teacher when He comes is the quality of gentleness. In the Tao-Teh-Ching, the ancient Chinese Classic of Purity, it is written: "I have three precious things which I prize and hold fast. The first is gentleness." Greatness of life comes not from outer but from inner possessions, and true greatness is meek, gentle and long-suffering. On the lower planes of consciousness gentleness may seem to be allied to that which is weak, sluggish and sentimental; but on the higher planes it is a more subtle quality, and, being the very essence of power, is swifter and more intelligent in its action.

The truly spiritual man is gentle, calm, meek and unresentful. The Lord whom we expect is the Lord

of Gentleness and Compassion, who "when He was reviled, reviled not again," and therefore even upon the question of His coming there should be gentleness and tolerance shown, as gentleness includes tolerance even to the intolerant. If we would help others to understand and believe in this great hope which has come to us, we should be gentle-men and not force our views upon them, should try to look at the world through the eyes of others, see their greatest needs, help them through those needs and thus by our co-operation, loving sympathy and gentleness win the confidence of those who otherwise might mistrust us and reject Him.

5. Each morning we should awake to a new day to be bravely lived for Him, and each evening in full confidence we should, in thought, lay the day's work at His feet. Everything that is done for Him and in His name is bound to be unselfish, and though we may keep Him in our minds always, the daily consecration of ourselves to the service of the Lord helps and feeds the growing life within the Order, while the asking of His blessing widens the channel through which He sends forth an answering benediction on all we do and enables us to get the inspiration and lay out the plan of work at the beginning of each day and to review the same at its close.

Again, meditation on Him and the asking of His blessing form part of the inner side of our work, and the outer and the inner works are united as we

learn to give ourselves in uttermost devotion, live each hour of our life in His service and perform every action in His name.

6. We should check the tendency to decry the great. We are ashamed of showing reverence to that which is greater, nobler than ourselves, and nowadays it has become the fashion to despise and disparage. Reverence evokes the powers of the Spirit, and the power to admire means really the faculty to achieve, for when we recognise a thing to be noble, by that very recognition we rise nearer to it and become liker to it.

Again, we have seen before that the presence of a great Spiritual Being calls out the best as well as the worst in human nature, and a careful and sustained preparation is therefore necessary. It would be positively dangerous for us to be brought too suddenly into the aura of the Master of Masters without some previous preparation or training. Striving to recognise greatness and to co-operate with those whom we feel to be spiritually our superiors is therefore intended to accustom us to the vibrations of those who are further along the path of evolution than we are ourselves, so that we may gradually attune ourselves to bear even the mighty vibrations of the Supreme Teacher Himself.

In the present age intellectual greatness has been the ideal of the race, and so reverence, when at all evoked, goes out towards the men of genius, the

poets, the painters, the sculptors, the musicians ; but in the new age spiritual giants are again coming amongst us to mix with men ; and until we have a right mental attitude, we would be continually isolating ourselves from them. We should begin even with those lesser than the sublime and perfect ones, bear reverence for the high qualities which we see in them—"pounce upon the pearls" as a Master says—and ignore the incidental flaws. It is only when we have cultivated that attitude of reverencing greatness by whomsoever shown that we shall be able to recognise and know Him when He comes.

Q. Why is the Society named The Order of the Star in the East ? What has the Star to do with it ?

Ans. The Order has for its badge a five-pointed silver star in the form of a pendant, pin or brooch, which the Brothers of the Star are requested to wear as far as possible. That Star symbolises five divine verities.

1. Symbol of the King of the World.

It is the sign and the symbol of the greatest of the Four Kumāras, the Great Ruler of this world, under the Solar Deity, the Great One Who is in charge of evolution down here, the Great Head of the Hierarchy of Adepts, as stated before. About six and a half million years ago, during the middle of the third root-race, there arrived on our earth a band of Great

Ones from the planet Venus which is considerably further advanced in evolution than our earth-chain. Their Leader is called in Indian books Sanat Kumāra, the Eternal Virgin-youth, and with Him came three Lieutenants—Sanandana, Sanaka and Sanātana—and about twenty-five other Adepts as assistants. Most of these Great Ones, called Lords of the Flame and Children of the Fire-mist, have long ago done Their work of helping our evolution and have passed away from our earth, but Their Leader still holds the position of the King who guides and controls all evolution upon our planet, and the five-pointed star being His symbol, when we say “Star in the East,” we speak His name.

2. Symbol of the Coming.

The Star in the East suggests to us the Gospel story of the Three Wise Men, the Three Great Kings—Balthazar, patriarchal, with snow-white hair; Melchion, young and handsome as an Indian Raja; and Gaspar, the turbaned Negro King—who, seeing in the heavens the Sign of the Star and knowing it to be the symbol of the birth of a World-Saviour, came to Jerusalem and said: “We have seen His Star in the East and are come to worship Him.” We find similar stories told about the lives of all the Saviours of the World, just as we find Their teachings fundamentally identical. When One, who is greater than men, comes down to be born into the world, the light of the Star ever shines over the place of His birth, and a heavenly

5. Symbol of man in God.

Each of the great root-races produces as its flower and the result of its evolution, what is called, in the sacred books, a Heavenly Man, a great Being who actually includes within Himself, like millions of living cells in a physical body, all those members of the root-race who have made themselves worthy of such inclusion. In Him, as in an earthly man, are seven great centres, each of which is a mighty Adept; and the Manu and the Boḍhisattva occupy in this great organism the place of the brain and the heart centres respectively. The occult symbol of the Five-pointed Star or Pentagon signifies man through all eternity. The five points correspond to the five limbs of man—the head, the hands and the feet—and the Star represents the eternal man, the Solar God; the head touches the North, the feet the South, the outstretched arms the East and West.

But in addition to the external, the cosmic side, there is another, the human and practical side of the symbolism of the Star. The Supreme Teacher Himself is a great Star of Love, embracing all humanity within His radiance; and so the man who wears a Star must himself be a Star—must show forth the qualities and powers of the Star in his daily life. He must shine constantly like the star, radiate a pure white light of love, sympathy, tolerance, and all-inclusive comprehension, be steadfast like the star without being swayed by moods, be a guide to men

all over the world, and like the Star, "point out the way—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness".

Q. But one can believe in the coming of the World-Teacher without joining the Order. Wherein, then, lies the advantage of becoming a member of the Order of the Star?

Ans. Persons are not called to membership in this high and holy fellowship of the Order for their personal benefit and satisfaction, but that they may train themselves, in the waiting time, to be efficient and practical helpers of the Great Lord when He comes. They should therefore come into the Order not "to get," but "to give"; to become co-workers with the Great Teacher by spreading on every side the message of His coming; to toil, to work, for the future, and by the realisation in their hearts of Him who is coming, help to make Him come more quickly; to be enrolled amongst the servants of the Lord who are working for the coming recognition of a great brotherhood among men.

Again, people dissipate their energies and do not succeed in breaking down a wall in front of them when each individual is knocking independently at a different place. But work is more useful and effective and accomplished with far greater facility when it is

carried on with concerted effort by a group or a society than when undertaken by independent individuals, and the problems of the spiritual and social progress of the world can be dealt with much better by such an Order than by individual men, however sincere and well-intentioned they may be. We have seen that the belief in the coming of a World-Teacher is a part of the creed of all existing religions ; what the Order does is to unite into one organisation those in all the religions who believe in a near Coming, so that a common effort may be made to prepare the way of the Teacher who is to come, and bring as many men as possible to His feet to receive from Him the Light of Life.

Moreover, one who joins the Order becomes part of a living organism, and shares its life, or rather becomes himself a manifestation of that life, which is of a higher order, both in terms of quality and quantity, than his own life as an individual. In other words, his consciousness becomes linked with that of the leaders of the movement and through them to the Lord of Love and Compassion Himself whose coming the Order is started to proclaim.

It is a privilege to join the Order which is His herald to the world and His messenger to the nations. Many could not help coming into the Order, for they have in the past laboured and worked in this same great and high cause. Their brains may not remember, they may not be aware of it, but their ego

knows and in their super-consciousness that knowledge resides. The proof that the memory is there, that the consciousness is awake on the higher planes, lies in the fact that they have come into the movement before they knew, and once again are gathering for the coming of Him whom in the past they have served and loved. Law is law ; opportunities earned cannot be withheld ; and it was their good karma to be born in such a time. And they could not help joining the movement, as in the past they have won the right to come into it, and by past well-doing have merited the present privilege of serving Him.

“ Of perfect service rendered, duties done

In charity, soft speech, and stainless days :

These riches shall not fade away in life,

Nor any death dispraise.”

One chief value of membership in the Order lies in the insight it gives a member into certain fundamental truths—laws of reincarnation and karma and brotherhood of man—knowledge of which makes for contentment and hopeful endeavour, ignorance of which leads to misery and despair. Of course knowledge is valueless save as it is transmuted into service, and membership in the Order meaning added knowledge emphatically means increased and more effective service.

Outsiders may not believe in the Coming, and even when believing may rest content with that belief. But “ Star-member is that Star-work does,” and

Brothers of the Star must be not only His followers, but also His agents and workers, must work for an inner and outer preparation ; must seek to tune themselves beforehand to the note which the Teacher shall sound forth ; must try to make themselves instruments of *impersonal* help in all departments of life ; be in the forefront of all movements striving to spread brotherhood, become sources of true spiritual happiness to their fellow-creatures and bring enlightenment into people's lives ; in short, must strive to school themselves by actual service to be instruments in His hands when He comes ; and thus their membership protects them against their lower nature of sluggishness and indolence in the Master's work.

Members of the Star, all the world over, have the same ideals and beliefs, and these naturally bind them into a close friendship. From this friendship there grows a great co-operation, and with co-operation comes a realisation of their strength. For the Order is like a great power-house and has behind it a great force, both spiritual and temporal, for the helping and guiding of humanity ; and membership in the Order confers the privilege of wielding that power and of being one of the guiding and spiritualising forces of the world.

The Lord has not a place in the earth more allied to His nature than the heart of a pure and earnest member of His Order, and a few such grouped

together form a centre through which He works, for He has said: "Wheresoever two or three are gathered together in My name, there am I in the midst of them." Thus although He has not manifested Himself in a physical body, He is already here, watching for the opportunities to do His work in the world of men. So He is always ready to give of His power and strength where a pure channel is made; and membership in the Order provides such a channel for His blissful influence even before His actual advent, offers to the members an unequalled opportunity of becoming labourers together with the Lord, of doing Him true and laudable service by acting as channels of His wondrous powers.

Further, when He comes, His immense thought-vibrations will be radiating through the world all the time and will be caught and reproduced by many people in differing degrees of response. That radiating glory and strength will be most splendidly translated through the medium of Adepts or Masters of various grades who form the innermost ring around Him, but they will also be carried in some measure through the mind and body of the least of His servants in the outermost ring. Devoted and selfless members of the Star, though scattered all over the earth on the physical plane, will, surround Him on the spiritual plane—like the mystic Rose of Dante's heaven—to form the outermost ring, and will have the inestimable privilege of becoming

channels for that radiating glory when the Lord of their dreams becomes the Lord of their transfigured physical life.

When He comes, we believe that He will visit all the civilised countries of the world; and though there will assuredly be many who by that time will have been influenced and ready to own Him, it will be the members of His Order who will be the first to receive, acknowledge and welcome Him on the physical plane and assure Him an audience of earnest followers. So in every town and every village there should be a nucleus of those ready for Him, who may to-day prepare for Him an instrument that He can use, "prepare the way of the Lord and make His paths straight". When He comes, members will reap the reward of their exertion, in that He will find in them an instrument ready to His hand, an instrument self-conscious yet readily adaptable—men who realise themselves as a connected unity, and whom He can use in the glorious work He is coming to do.

Finally, if a member truly in earnest cares, in the ways of inner purification and outer unselfish action, to commit Himself to be a disciple of the World-Teacher, he will find his life utterly changed and will discover a new world of spiritual experience opened before Him, because whatever the struggle before him, he never ultimately fails, because in all circumstances of life he no longer does his chosen work alone, but under the guidance and blessing of an invisible

Teacher and Friend, under the direction of an invisible Captain and Guide. When last He came, John the Baptist, the herald of His coming, and a small band of about one hundred and twenty knew and recognised Him, and two at least of the disciples of John became the disciples of the Lord of Love. So while to the outer world He will prove Himself by the profundity of His wisdom and the exquisiteness of His love, we may hope that in the narrow circle of those pledged to His work, it will be permitted to say: "Here is our Teacher and our Guide."

We know that the Lord wants workers and that *some* must be the Great Teacher's agents and helpers in the building of the New World. Why should it not be *you and I* who in His service are

"Waiting the word of the Master,
Watching the hidden light;
Listening to catch His orders
In the very midst of the fight;

"Seeing His slightest signal
Across the heads of the throng
Hearing His faintest whisper
Above earth's loudest song."

The Order of the Star in the East

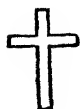
TO THE BROTHERS OF THE STAR

By the Power that streams through the Star,
By the Love that streams through the Cross,
May the poor be restrained from violence,
May the rich be inspired to sacrifice.
Let Hate be overcome.
Let Love be triumphant.
Come to Thy suffering world,
O Desire of all Nations.
We wait. We watch.

ANNIE BESANT



Power

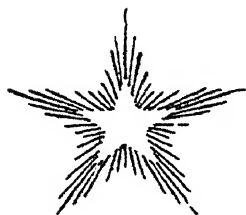


Love

Members should try to visualise the Star and the Cross as if they were in front of them and send the will-force through them. The times of recollection when all may unite are, sunrise, noon and sunset.

ORDER OF THE STAR IN THE EAST

AN INVOCATION



“O Master of the great White Lodge, Lord of the religions of the world, come down again to the earth that needs Thee, and help the nations that are longing for Thy presence. Speak the Word of Peace, which shall make the peoples to cease from their quarrellings; speak the Word of Brotherhood, which shall make the warring classes and castes know themselves as one. Come with the might of Thy love; come in the splendour of Thy power and save the world which is longing for Thy coming, Thou who art the Teacher alike of Gods and men.”

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*O Hidden Life, vibrant in every atom ;
O Hidden Light, shining in every creature ;
O Hidden Love, embracing all in Oneness ;
May each, who feels himself as one with Thee
Know he is therefore one with every other.*

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